



THE
BOOK OF PSALMS,

Translated into English Verse,

AND ILLUSTRATED

WITH PRACTICAL AND EXPLANATORY COMMENTS.

BY
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“ HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST.”

2 PETER i. 21.

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IF any reader of the following translation should be desirous of perusing the several psalms in connexion with the events in sacred history, which gave rise to many of them, a table is subjoined, with a view to facilitate that intention. The date of many of the psalms of course cannot be known. But it is hoped, that none of them will be felt to be materially out of place, if read in the order, here assigned to them.

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PSALMS.

PSALMS.

PSALM 1.

How blest the man, who shuns the tents,
Where impious councils meet,
Who ne'er the sinner's haunts frequents,
Nor fills the scorner's seat!

But on the law of God he waits 5
With ever new delight ;
And in that law he meditates,
Morning, and noon, and night.

He, like a tree, with fruit shall bend,
While rivers stream below. 10
His leaf shall never fade, nor end
His countless blessings know.

Not so th' ungodly. They are fann'd,
And scatter'd, like the dust ;
Nor shall they in the judgment stand, 15
Or face th' assembled just.

Known are the good man's ways to God,
And live beyond the tomb,
While e'en the path, by sinners trod,
Shall with themselves consume. 20

PSALM 2.

WHY, urg'd by frenzy, foams along
With fruitless rage the gentile throng ?
Lo ! Stung to madness, fraught with hate,
Kings, rulers join in dire debate.
'Gainst Heav'n in rebel arms they rise ; 5
And Heav'n's anointed hears their cries—
' Hence ! Spurn their pow'r, and burst their bands !
' No chains confine our freeborn hands.'

In vain. Your Lord's all-seeing eye
Beholds, derides you from the sky. 10
Lo ! Arm'd with rage, his vengeance breaks.
Hark ! From his cloud the Godhead speaks.
' See, where proud Zion scorns the plain !
' 'Tis there my holy king shall reign.'
' Yes. Hear, ye nations ! For to me 15
' Jehovah spake this just decree—
" Thou, whom this day my pow'r begot,
" Ask ! and yon realms shall be thy lot.
" Yon hosts shall fear thee, and shall know,
" My son, my heir, my king art thou. 20
" Low shall thy rod their honours lay,
" And mould them, like their native clay."
Yield then, ye nations, and be wise,
And tremble at th' avenging skies !
Yes. Be his name, ye chiefs, ador'd ! 25
Ye subject kings, confess your lord !
Yes. Kiss the son ! For, whelm'd in fire,
The proud shall feel his kindled ire.
In death his vengeance they shall own ;
While bliss your fervent pray'rs shall crown. 30

PSALM 3.

BEHOLD, great God, what foes in vengeance rise,
How angry nations lift th' insulting rod !
Behold their rage, and hear their guilty cries—
'Vain is his hope, and impotent his God.'—!

Yet thou, immortal Father, art my shield. 5
'Tis thine my glory and my life to rear.
Still to thy pow'r this helpless frame I yield.
Still from thy holy height thou deign'st to hear.

I laid me down in peace. I slept. I rose.
Safe I reclin'd beneath thy healing wing. 10
That wing can shield me 'mid ten thousand foes.
Wake but thy might ! and nations own their king.

Wake but thy might ! and vain their efforts prove.
Faint is their strength before thine arm divine,
From whom alone salvation flows, and love ; 15
And Israel, bless'd, shall own his blessings thine.

PSALM 4.



HEAR me, God of my salvation !

Hear, oh ! hear me, when I cry !
Thou hast erst enlarg'd my station.
Oh, then all my wants supply !

Sons of men, why thus my glory 5

Turn ye to an empty shame ?
Vain assistance why implore ye,
Why invoke a senseless name ?

Know, Jehovah's love hath parted 10
All the godly for his own !

Know, Jehovah, tender-hearted,
Hears me from his heav'nly throne !

Stand in awe ! Forego transgression !
Commune with your hearts by night !
Make your sacrifice confession ! 15
Make your trust Jehovah's might !

Many say—‘ Who now can shew us
‘ Bliss or good beneath the sun ? ’

Lord, be thou a light unto us !

Let thy will in us be done !

20

Corn and wine and oil may cheer me.

But thy gladness cheers me more.

Though I sleep, yet thou art near me,

Thou above, behind, before.

PSALM 5.

Look down, Jehovah, from on high,

The secrets of my soul to see !

Oh, hear, thou king and God, my cry !

For I will make my pray’r to thee.

Yes, Lord ! Thee early will I seek.

5

Up to thy throne my vows shall flee.

Early at day-break will I speak,

At day-break look my wants to thee.

For thou art God, and Sin thy foe ;
Nor sinners canst thou tamely see. 10
The foolish shall thy love forego.
There shall no evil dwell with thee.

Jehovah shall the murd'rer slay.
The liar shall his vengeance see.
But I will in thy temple pray : 15
For I shall mercy find with thee.

Lead me, (for still with wrath they burn,)
And keep my paths from danger free !
For to thy temple still I turn,
And still I breathe my wants to thee. 20

For them, their lips are Flatt'ry's seat,
Their throat a charnel's cavity.
Their heart is sin, their tongue deceit.
May they no mercy find from thee !

O God, destroy them, and o'erthrow ! 25
Rise ! Let them perish ! Let them flee !
Let their own counsels lay them low !
For they are gone aside from thee.

Then all, who love thee, shall rejoice,
And thou wilt their protector be. 30
Thy saints shall sing with cheerful voice,
And evermore exult in thee:

For they, who in thy name believe,
Jehovah, shall thy glory see.
The righteous shall thy grace receive, 35
And find a heav'nly shield in thee.

PSALM 6.

God, Jehovah, in thy zeal
Let me not thy terrors feel,
Nor in thy wrath, Jehovah, God,
Let me feel thy chast'ning rod !

Help, Jehovah ! or I fall. 5
Hear, Jehovah, how I call !
My spirit boweth to the grave.
When, Jehovah, wilt thou save ?

Turn, Jehovah ! Guard my soul !
Let thy mercies make me whole ! 10
For who in death thy works can tell ?
Who shall sing thy praise in Hell ?

I am weary'd with my sighs.
Drench'd in tears, my pillow lies ;
And, tir'd with watching all my foes, 15
Dim and old my eye-sight grows.

Depart from me, all, that do ill !
For Jehovah my weeping hath heard.
Jehovah my pray'r shall fulfil,
Jehovah accomplish my word. 20

But my enemies round me shall blush.
They shall shrink with amazement and fear.
From my presence, ashamed, shall they rush,
And all at a breath disappear.

PSALM 7.



JEHOVAH, lord and God, to thee
With humble confidence I flee.

Oh, disappoint my foes !
Oh, save me, lest with lion pow'r
My soul his angry jaws devour, 5
While none his rage oppose !

Were such my life, were such the guilt,
That daily in my hands had dwelt,
Or this my hopeless state,
Did I, while faithful zeal I shew 10
For him, who proudly seeks my woe,
Repay my friend with hate,

Then let the foe my life pursue,
O'ertake my glory, and subdue 15
My honour at a blow !
Yea. Let beneath his haughty tread
My agonizing soul be laid,
And kiss the dust below !

But rise, Jehovah, in thy zeal !
Rise ! Let my foes thy vengeance feel ! 20
 Let all their wrath be vain !
Oh, for the judgments of thy word,
Oh, that thy sons may bless their lord,
 Lift up thyself again !

Jehovah will his people prove. 25
Oh, try, Jehovah, try my love,
 And make my goodness known !
Spare not the spirits, that offend,
But bring them to a fearful end,
 And guide the just alone ! 30

In God, the righteous, is my trust,
In God, whose love will save the just,
 Whose truth the righteous weigh.
God tries the very heart and soul.
Yet man dares spurn his wise controul, 35
 And tempt him ev'ry day.

Yet turn, vain man ! At length repent !
For see ! Th' Almighty's bow is bent,
 And bar'd his bick'ring sword.

E'en now the shafts of death are sped, 40
And pointed at th' oppressor's head
The arrows of the Lord.

Th' ungodly travails with his sin.
Mischief he bears his womb within,
And Falshood is his child. 45
He digs a pit. He lays a snare.
'Tis he shall fall, the victim, there,
By his own art beguil'd.

Yes. For his crimes himself shall mourn.
On his own head shall soon return 50
His violence and wrong,
While I Jehovah's praise shall sing,
And praise on the harmonious string
Jehovah high and strong.

PSALM 8.

O God, our king, in all the world
How lovely is thy name,

Who hast thy wide-spread praise unfurl'd
Above the starry frame !

From infant lips, that suck the breast, 5
Shall praise spontaneous flow,
To still th' avenger, and arrest
The malice of the foe.

When Heav'n thy forming hands had wrought,
The moon and stars above, 10
Lord, how could man engage thy thought,
The son of man thy love,

Tho' lower than the angels made,
With pow'r and honour crown'd,
And o'er thy works ordain'd to spread 15
His empire all around ?

All beasts, and herds, and ev'ry sheep,
That crops the verdant field,
The natives of the air and deep
To his dominion yield. 20

For him, in shoals however driv'n,
Old Ocean's path they stem.
O Lord, our king, in Earth and Heav'n
How glorious is thy name !

PSALM 9.



WITH my whole heart, O Lord and king,
Thy praise, thy glory will I sing,
Thy wondrous works proclaim.
Thou art my joy, my pride, my God ;
And all my songs shall spread abroad
The glories of thy name.

For all my enemies from thee
In ignominy' and shame shall flee,
And fall thy face before,
When thou shalt make my cause thine own,
And, judging from thy righteous throne,
Shalt all my rights restore.

Heathens and sinners hast thou quell'd.
For ever is their name expell'd :
And, thou relentless foe,
The cities, which thou hast o'erthrown,
Have but thine own just fate foreshewn.
Thou fall'st ; and none shall know.

Yet still, unchangeable and sure,
The lord, Jehovah, shall endure. 20
Still his tribunal stands ;
Whence he the world shall judge, and give
To all the souls, that in it live,
His last, his dread commands.

There, Lord, a refuge shalt thou rest, 25
A refuge to the poor oppress'd :
And all, who know thy name,
Shall from thy love new courage take ;
For when didst thou the wretch forsake,
Who once, to seek thee, came ? 30

Sing therefore to Jehovah ! Tell
The deeds of him, who loves to dwell,
Where Zion tow'rs on high,
Who in avenging guiltless blood
Still spares the humble and the good, 35
Nor e'er forgets their cry !

My angry foes then, Lord, control !
Think on my wrongs, and lift my soul
The gates of death above,

That with new joy in Zion's gate 40
I to her children may relate
Thy praise and saving love !

For, tho' thy foes a pit prepare,
'Tis they shall sink, the victims, there,
By their own terror scar'd ; 45
And all will own Jehovah's hand,
When, in the works themselves have plann'd,
The sinners fall, ensnar'd.

The wicked shall to Hell be hurl'd
With all the nations of the world, 50
That slight Jehovah's word.
For lo ! The poor and needy train
In patience and in pray'r complain,
And shall not be unheard.

Arise, Lord ! Let not man prevail ! 55
Let heathen arrogance fail
Before thy vengeful rod !
Put them in fear, O Lord, that then
They may perceive themselves are men,
And thou the only God ! 60

PSALM 10.

WHEREFORE, Jehovah, dost thou stand on high,
And hide thy face from all my misery ?
Against the poor the wicked lifts his thought.
Oh, let him in his crafty wiles be caught !
He boasts of guilt, and triumphs to oppress ; 5
And whom thou hatest he presumes to bless.
He laughs, and, too presumptuous to inquire,
Bethinks him never of Jehovah's ire.
His ways are grievous. Yet he mocks his foes,
And all thy judgments nor regards, nor knows.' 10
' I never shall be mov'd'—he says in pride.
' From age to age no evil shall betide.'
His mouth is full of cursing, lies, and wrong.
Guilt and oppression lurk beneath his tongue.
He rests in silence and in caves obscure, 15
To slay the guiltless, and defraud the poor.
He crouches, like a lion in his den,
To grasp his prey. Then home he hies again,
Bowling and cringing, that the weak may fall,
Where stand his bandits, eager to enthrall ; 20

And loud he vaunts—‘ God hath not seen of old.
‘ He hides his face, and never will behold.’

Yet arise !
Lift, God, thine eyes !
Mock th’ oppressor’s claim ! 25
‘ Tush ! God hears not’—
Thus he fears not
To blaspheme thy name.

Lord, thou know’st
His impious boast : 30
For thine eyes survey
All his furious
Acts injurious,
And thy hands repay.

Sick and faint, 35
We lift our plaint
To thy succ’ring throne.
Seek th’ oppressors !
Judge transgressors,
Till they clean be gone ! 40

Heathens flee.

O Lord, to thee

Shall all pow'r be giv'n.

For the humble

Cannot stumble, 45

While thou reign'st in Heav'n.

Thou shalt give

Their souls to live,

Thou their wrongs redress,

Till tyrannic

Chiefs in panic

Shall no more oppress. 50

PSALM 11.

My trust is in Jehovah's word.

Why am I then address'd—

'Speed to thy mountain, tim'rous bird,

'And seek thine airy nest!'—?

For see ! The wicked bend their bow, 5
 And fix th' unerring dart,
Lab'ring in secret, to o'erthrow
 The man of upright heart.

When falls the mount in yonder plains,
 Where shall the righteous fly ? 10
Jehovah in his temple reigns.
 His throne is in the sky.

His eyes regard, his eyelids view.
 The children of mankind ;
And they, who his behests pursue, 15
 His just award shall find.

But all, who love deceit and wrong,
 His spirit will abhor.
He rains down snares their tents among,
 Brimstone, and storm, and war. 20

This is the portion of their cup ;
 While we, who love the Lord,
Shall see him lift his glories up,
 Our patience to reward.

PSALM 12.



OH, help me, Lord ! The just and true
From all the world are fled ;
And now what few
Thy paths pursue
Are dying all, or dead. 5

What man but now with guileful art
His words in flatt'ry dips,
And plays his part
With double heart
And with dissembling lips ? 10

But God all lying teeth among
Shall hurl dismay and pain,
Which say—‘ Our tongue
‘ Is wise and strong.
‘ Who shall our speech restrain ? ’ 15

‘ Now (for the sorrow’er’s plaint I hear,
‘ And mark the poor man’s sigh)

‘ Lo ! I appear,
‘ To wipe each tear,
‘ And bid th’ oppressor fly.’— 20

Thus did the lord his will unfold ;
And all his words are good,
More pure than gold,
Tho’ sev’n times told,
And in the fire subdu’d. 25

Thy promise, though the proud complain,
Thou never wilt unsay :
For Sin must reign,
And none restrain,
Where sinners bear the sway. 30

PSALM 13.

How long wilt thou forget me, Lord ?
Wilt thou thy face for ever hide ?
When shall my foes lay by the sword,
Or when my soul with Peace reside ?

Open, O lord, my God, thine ears ! 5

Hear, lest I sleep the sleep of death,
Lest my foes boast the triumph theirs,
And glory, when I yield my breath !

But I in thee my hope will place,
With songs approach thy heav'nly throne, 10
And triumph in thy saving grace,
Because I have thy bounty known.

PSALM 14.

How foolish they,
That inly say—
' There is no God in Heav'n '—,
Fall'n from each righteous course away,
To ev'ry baseness giv'n ! 5

Thus all have done ;
Nor is there one,
Who loves or follows good.

God look'd, to see, from Heav'n, his throne,
What few his ways pursu'd. 10

Yet did he find
Perverse each mind,
Each hand in guilt imbru'd ;
Nor was there one of all mankind,
That lov'd or follow'd good. 15

With deathlike clasp
They, yawning, grasp
Whate'er their teeth may reach.
Their lips are pois'nous, as the asp,
And treach'rous is their speech. 20

In wrath and spite
Their mouths delight,
Their feet in blood and war.
Peace flies their step ; and from their sight
The fear of God is far. 25

Have sinners sped,
That none will dread
High Heav'n's avenging rod,
But still devour my flock, like bread,
And call not upon God ? 30

No. Great their fear,
When God they hear,
Strength'ning his righteous band :
For, when at poor men's plaint they sneer,
His refuge is at hand. 35

Haste, Israel's king !
From Zion spring !
For Jacob shall rejoice,
When thou shalt back thy captives bring,
And Israel lift his voice. 40

PSALM 15.

JEHOVAH, who shall dwell thy tents above,
Who rest upon the mountain of thy love ?
The man, whose ways are pure, whose works
are just,
Whose guileless heart is faithful to its trust,
Whose tongue detracts not, who no friend
betrays, 5
Who robs no neighbour of a neighbour's praise,

Whose eye with scorn the reprobate shall see,
And prize the man, that fears, Jehovah, thee,
Who to his oath can sacrifice his gain,
Who ne'er his wealth for lawless usu'ry sold, 10
Ne'er crush'd thy servants for ill-gotten gold,
He in thy courts, O Lord, immoveably shall reign.

PSALM 16.

SAVE me, O God, who hear'st my faithful vow ;
Who to Jehovah saidst—' My lord art thou.
' On thee no worth my goodness can bestow,
' But only on the saints, that dwell below.
' In them alone is all my soul's delight. 5
' Who love strange gods, shall tremble at my sight.
' Their bloody off'rings I will ne'er endure,
' Ne'er mention with my lips their names impure.
' Jehovah only shall my portion bless.
' He only guards, who gave what I possess. 10
' In pleasant places he has cast my lot,
' And fill'd with loveliness the beauteous spot.

' My guide, Jehovah, I will ever praise,
 ' And my heart nightly all his works surveys.
 ' Still have I kept Jehovah in my sight. 15
 ' I ne'er shall fall, while he is on my right.
 ' Therefore my glory shall exult ; my breast
 ' Shall swell with joy ; in hope my flesh shall rest ;
 ' Because thou wilt not leave my soul in Hell,
 ' Nor let thy just one with corruption dwell, 20
 ' But on thine own right hand thy face before
 ' Bid me the fulness of thy joys explore,
 ' Live in thy life, and reign for evermore.'—! }

 PSALM 17.

HEAR, Lord, the right ! Attend, and hear
 A pray'r from lips not insincere !
 My cause shall be adjudg'd by thee.
 Thine eyes shall mine uprightness see.
 Thou hast by night explor'd my mind, 5
 And prov'd me, but shalt nothing find ;
 For, tho' my heart ill thoughts abuse,
 My lips a passage shall refuse.

I have the robber's paths pursu'd
Because of man's ingratitude.
Yet, if my wand'rings thou wilt guide,
My steps shall never turn aside.
Thee, God, I call : for thou wilt hear.
Oh, to my speech incline thine ear !
Be bounteous, thou, at whose right hand,
Secur'd from wrong, the faithful stand !
Hide me, as th' apple of an eye,
Beneath thy wing's broad canopy
From sinners, that around me haste,
And deadly foes, that lay me waste !

Lo ! They are rich, and fat, and sleek ;
And proud are all the words they speak.
E'en now they all our steps surround,
And, tho' their eyes regard the ground,
They spring, like lions, on their prey,
Like lions, crouch, but crouch to slay.

Arise, prevent, defeat them, Lord !
Save me from wicked men, thy sword,
From men, thy hand, and from the race,
Who in this life their portion place,
Whom thou wilt with thy dainties feed,
And keep their substance for their seed !
But I in faith will seek thy shrine,
And, waking, in thy likeness shine.

PSALM 18.

JEHOVAH is my fortress and my hill,
And God the rock, that shelters me from ill,
My horn of safety, and my sure defence,
To save me from th' oppressor's violence.
I will on blest Jehovah call ; 5
And ev'ry foe shall round me fall.
When compass'd by the waves of Hell,
By Sin's o'erwhelming torrent scar'd,
When pains of Death my path befel,
And Woe's dark toils my steps ensnar'd, 10
I on Jehovah call'd for aid,
And to my mighty God I pray'd.
He from his temple deign'd to hear,
And lent my cry a willing ear.
Then was the earth asunder riv'n. 15
Shook the foundations of the heav'n,
And trembled at his ire.
Forth from his nostrils pass'd a smoke.
Flames from his mouth in vengeance broke ;
And kindled coals of fire. 20

The heav'ns were bow'd, as he came down.
Thick clouds beneath his feet were strown.
He on a cherub rode. He flew.
Attendant winds their sov'reign knew.
Around him Night's deep shadows went. 25
Assembled waters form'd his tent.
Yet did a ray thro' gloomiest night
Track his career with shooting light.
Jehovah thunder'd from the sky.
Th' almighty's voice was heard from high. 30
Arrows, to scatter them, he threw,
And forked lightnings, to pursue.
The earth's foundations open'd wide,
And Ocean's channels were descry'd,
As thy rebuke, Jehovah, pass'd, 35
As breath'd thy fury's with'ring blast.
He sent, to take me, from above.
He bade the gath'ring floods remove.
He taught my trembling foes to fly,
My foes, tho' stronger far than I. 40
When they my utter ruin plann'd,
Jehovah was a staff at hand.
An ample space his mercy gave,
And sav'd me : for he lov'd to save.
Jehovah hath my truth repaid. 45
My cleanness he my gain hath made.

What time Jehovah's paths I trod,
And did not sin against my God,
What time his judgments I observ'd,
Nor ever from his statutes swerv'd, 50
But perfect in his sight remain'd,
And from presumptuous sin abstain'd,
Jehovah did my truth requite.
He own'd my cleanness in his sight.
Thou by the good art good confess'd. 55
The just thy justice shall attest.
Thy purity the pure shall own.
The froward view thy pow'r alone.
Thou wilt exalt the weak and low,
And with a look the proud o'erthrow. 60
Thou art, Jehovah, all my light,
My lamp, that guides me through the night.
Thro' thee my foes, o'ermatch'd, shall fall.
By thee I leap th' embattled wall.
Thy way, O God, is good and pure. 65
Jehovah's way is try'd and sure.
He to the faithful is a shield and stay.
Who, but Jehovah, is the lord,
Who, but our God, a sure reward ?
God is my strength and might. He steers my
onward way. 70

Swift, as a hart's, he makes my feet.
He sets me on a lofty scat.
He fills me with a warrior's zeal.
My hands shall break a bow of steel.
Thy mercy is my shield of fate. 75
'Tis thy salvation makes me great.
Thou hast enlarg'd, thou held my step.
Thro' thee my ancles shall not slip.
I have pursu'd my foes, and slain,
And left them breathless on the plain. 80
I smote. I slew. They rose no more.
My feet were crimson'd with their gore :
For thou didst gird my strength for fight.
Thro' thee the rebels own'd my might.
Thou gav'st me on my foes to tread ; 85
And all, who hate me, bow'd the head.
They look'd—but there was none to save—
To God—but God no succour gave.
I drove them, as the dust, away,
And bruis'd them, like the miry clay. 90
Yes. Thou hast sav'd me from mine own, }
O'er other tribes to stretch my throne, }
And rule a realm I have not known. }
The ear, that hears me, shall obey.
A stranger's sons shall own my sway. 95

At once they quit their armed seat,
 And from their strongest holds retreat.
 Jehovah lives. My rock be prais'd !
 Be my salvation's glory rais'd !
 'Tis God, that vindicates my cause. 100 }
 He bids my people fear my laws. }
 He from my foes my steps withdraws. }
 'Tis thou lay'st low the rebel throng.
 Thou sav'st me from the man of wrong.
 Therefore thy praise I will proclaim, 105
 And 'mid the nations harp thy name,
 Who art thy king's immortal tow'r, }
 Who wilt to thine anointed shew thy pow'r, }
 To David and his seed, till Time's expiring hour. }

PSALM 19.

THE heav'ns attest the glory of the Lord ;
 The skies the grandeur of his works record ;
 And Day to Day and Night to Night declare
 With speechless eloquence his watchful care.

O'er all the earth they stretch his glorious fame, 5
Thro' ev'ry land his providence proclaim.

How he hath spread them like a tent, they say,
Thro' which the sun performs his destin'd way ;
Who, like a bridegroom, from his chamber hies,
And paces, like a giant, through the skies, 10
Till from extremest east to distant west
All Nature has his genial heat confess'd.

Jehovah's law in truth is laid,
To lead the soul aright,
Jehovah's statutes perfect made, 15
To give the heart delight.

Jehovah's word is try'd and sure.

It makes the simple wise.

Jehovah's high commands are pure.

And fill with light the eyes. 20

How righteous is Jehovah's fear,

A fear for ever due !

How all his ways at once appear

Holy and just and true,

Above fine gold in value plac'd, 25

When flames the dross expel,

Sweeter than honey to the taste,

Tho' trickling from the cell !

They only form thy servant's moral plan ;

And their observance is the whole of man. 30

Yet who his wand'rings from this law can see?
Oh, from unknown transgressions set me free!
Keep me, Jehovah, from presumptuous sin,
Lest with tyrannic sway it rule within,
That from the great offence I may abstain, 35
And spotless from prevailing guilt remain,
That all the words, which from my lips depart,
And all the meditations of my heart
May ever be accepted in thy sight,
Jehovah, my redeemer and my might! 40

PSALM 20.

JEHOVAH hear thee in distress!
The name of Jacob's God redress!
May he thine off'rings bear in mind,
Thine off'rings, through the flames consign'd,
Help from his sanctuary send, 5
From Zion's holy hill befriend,
Give thee thy counsel and thy will,
And all thy heart's desire fulfil!

We will of his salvation sing,
And lift the name of God, our king. 10
Jehovah grant thy pray'rs !
Now know I, that Jehovah's love
Hears his anointed from above,
His hand in mercy spares.
Their steeds, their chariots some proclaim, 15
But we our God Jehovah's name.
Behold ! They sink, to rise no more.
But we grow stronger than before.
Jehovah, shield the king from fall,
That he may answer, when we call ! 20

PSALM 21.

THE king shall boast, Jehovah, in thy might.
In thy salvation how shall he delight !
For thou hast with his heart's desire comply'd,
And, when his lips were suitors, not deny'd.
Thou wilt thy choicest gifts before him spread, 5
And place a crown of gold upon his head :

For, when for length of life he su'd to thee,
Thou bad'st him live to all eternity.
In thy salvation he will glory still ;
And thou his cup of triumph shalt fulfil, 10
Shalt beam upon him with supernal grace,
And cheer him with the brightness of thy face.
Still on Jehovah shall the king rely,
Nor vainly trust the love of the most high.

Thy hand shall all thine enemies dismay, 15
And them, that hate thee, shall thy right hand slay.
The flames shall speak Jehovah's coming pow'r,
His wrath consume them, and his fire devour.
Their fruits shall to the earth descend again,
And their seed perish from the sons of men : 20
For, tho' ill thoughts they harbour'd against thee,
They shall not execute their hearts' decree ;
But thou shalt drive them back in fell despair,
And thy fierce strings against their face prepare.

Jehovah, be exalted in thy might, 25
That we to hymn thy greatness may delight !

PSALM 22.

My God, my God, how long wilt thou forsake,
Nor hear, nor save me for thy mercy's sake?
By day I call thee. But thou wilt not hear.
By night I call thee. But no rest is near.
Yet art thou holy still, and lov'st to dwell, 5
Shrin'd in the praise of thine own Israel.

In thee our fathers have believ'd.
In thee they hop'd, and were reliev'd.
To thee they cry'd. Thou heard'st them call.
In thee they hop'd, and could not fall. 10
But I a worm, no man appear,
The nation's jest, the rabble's sneer.
Who see me, strange derision make.
They ope their lips. Their heads they shake.
' He trusted in Jehovah. Let him save ! 15
' He will preserve him, if delight he gave.'
'Twas thine for me the womb to ope.
E'en at the breast thou bad'st me hope.
I from the womb on thee was thrown ;
And thou hast been my God alone. 20

Oh, leave me not ! For woe is nigh,
And none to aid my misery.
Bulls, where I stand, rush wild along.
Strong bulls of Basan round me throng.
They gape, they stare my face before, 25
And, like a lion, tear and roar.

I run, like water. All my bones relax.
My heart is melted in my breast, like wax.
My strength is, like a potsherd, dry'd,
And to my jaws my tongue is ty'd. 30
I to the dust of death am bow'd :
For furious bloodhounds round me crowd.
About me sinners take their seat.
They pierce my hands. They pierce my feet.
Lo ! All my bones I see and know. 35
They stand. They gaze. They mock my woe.
My garments they asunder tear,
And by the lot my vesture share.
Be not far off, Jehovah ! Haste,
Thou, in whose help my hope is plac'd ! 40
Come ! Rescue from the sword my soul !
Come ! From these hounds preserve me whole !
Oh ! From the lion let me fly !

I hear thee 'mid those savage bulls reply.
Lord, to my brethren I will tell thy name, 45
And 'midst the congregation hymn thy fame.

Ye that Jehovah fear, applaud !

Ye seed of Jacob, praise your God,

Ye Israel's tribes, adore !

The sorrow'er's sorrow he hath known, 50

Nor hid his face from all his moan,

But heard his piteous roar.

From thee amongst the saints my glory flows ;

And 'mid thy people I will pay my vows.

Truth shall content the hungry mind ; 55

And who Jehovah seek, shall find.

Your soul shall deathless stand.

Earth's utmost verge, to God restor'd,

With all her tribes shall own their lord,

And hail his just command. 60

All, whom Earth feeds, before thee bow.

They all shall bite the dust below,

And none his soul revive.

Yet shall a seed, by thee foreknown,

Tell, how thy righteousness alone 65

Hath made the righteous live.

PSALM 23.

I WILL Jehovah for my shepherd hail :
For, while he feeds me, I shall never fail.
In verdant pastures he will lay me down,
By springs of comfort lead me, as his own,
Refresh my soul, and for his great renown 5
The paths of justice to my steps make known :
Wherefore, tho' wand'ring in Death's shadow'y vale,
While thou art near, no terror shall assail.

Thy staff shall cheer me, and thy rod dispose,
And thou my board shalt heap before my foes, 10
Till with refreshing wine my cup o'erflows.
My head shall with thy sacred oil be dress'd,
And all my days with grace and love be bless'd,
While in Jehovah's house I ever rest.

PSALM 24.

EARTH is the Lord's with all, that earth contains.
He o'er the world and all its inmates reigns.

PSALM 25.

To thee, Jehovah, shall my soul aspire ;
And thou, my God, shalt be my whole desire.
Let not dismay my humbled soul appal !
Let not my foes take glory in my fall !
Who wait for thee, shall never taste of shame, 5
But they, who causelessly forsake thy name.

Thy ways, Jehovah, let me know,
And all thy paths in pity show !
Lead me with thine unerring rod !
For thou art my salvation's God. 10

I seek thee ev'ry day.
Jehovah, think upon thy love,
And let thy mercies endless prove !
Oh, think not on my faults of youth !
Think on thine own eternal truth ! 15

And Grace shall bear the sway.
Jehovah is so good and true
E'en sinners shall his paths pursue.
He lifts the sorrow'er from the dust.
He makes the humbled sinner just. 20
To all, who shall his laws approve,
His laws are just, his ways are love.

Jehovah, for thine own great name
Thou wilt preserve my soul from blame,
Tho' doom'd by sin to endless shame.
Is there, who fears Jehovah's sway ?
He will direct him in his way.
His spirit shall in comfort rest,
Earth by his seed shall be possess'd,
And he himself e'en here below
His covenant and secret know.
Mine eyes are on Jehovah still,
That he may guide my feet from ill.
Oh, pity thou my lost estate !
For I am sad and desolate.
The sorrows of my heart o'erflow.
Oh, bring me safe thro' all my woe !
Weighing my sins, my sorrows weigh,
And put my hidden guilt away !
Behold, how num'rous are my foes,
And with what haste they round me close !
Oh, if my hope is in thy name,
Keep thou, and save my soul from shame,
And let, while still I wait for thee,
My innocence my safeguard be !
Tho' guilty Israel still transgress,
Redeem them, gracious God, and bless !

PSALM 26.

JEHOVAH, judge me ! For my walk is just.
I cannot stumble, while in thee I trust.
Search me, Jehovah ! Search, and weigh !
Explore my heart ! My soul survey !
For still to thee I turn my view, 5
And still my steps thy truth pursue.
I will not with the vain unite,
Or league me with the hypocrite.
I hate the place, where scorners meet.
I will not join the sinners' seat, 10
But wash in innocence my hand,
And at Jehovah's altar stand,
There all the wonders of my God
With thankful voice to spread abroad.
Dear is Jehovah's house to me ; 15
And, where he dwells, I love to be.
Then rank not with false spirits mine,
Nor let me with the murd'rer join,
In whose left hand are wrong and spite,
While guilty bribes are in their right ! 20

For from thy paths I ne'er will swerve.
Redeem me therefore, and preserve,
That, while I seek Jehovah's ways,
I to the church may tell his praise !

PSALM 27.

JEHOVAH is my help, my light.
Whom therefore can I dread ?
Jehovah is my life, my might.
Oh, who would be afraid ?

When evil-doers round me rose, 5
Impatient to devour,
My adversaries and my foes
Fell, conquer'd by thy pow'r.

Tho' tented hosts against me fought,
No fear my heart hath known. 10
When battle is against me brought,
In him I trust alone.

This from Jehovah I intreat,
And this alone require,
To sit near great Jehovah's seat, 15
Till fleeting life expire,

Jehovah's glory to descry,
And o'er his temple stray,
That in his courts I safe may lie
Thro' the long evil day. 20

He in his secret tent shall hide
Or lift my head on high,
That on his hill I safe may ride
O'er ev'ry enemy.

I to his shrine will victims bring 25
And, as I bring, rejoice.
Oh, when to thee I harp and sing,
Jehovah, hear my voice !

Oh, hear me, when I call for aid !
For, when thou didst but speak— 30
' Seek ye my face ! '—, ' Thy face, '—I said—
' Jehovah, I will seek.'

Oh, hide not then thy presence now,
Nor cast me from thy sight !
The God of my salvation thou,
My hope, and my delight.

Oh then, desert, forsake me not !
Thy servant still defend !
Nay. By my parents though forgot,
Jehovah will befriend.

Teach me, Jehovah, in thy way !
The path of justice shew !
Let none my helpless steps betray,
Or sell me to my foe !

For whisp'ers sly or liars bold
Would now my ruin prove,
Had I not trusted to behold,
Alive, Jehovah's love.

Await, await Jehovah's will !
With patient rev'rence stay !
For he your heart will strengthen still.
Await Jehovah's day !

PSALM 28.



ON thee I call, O Lord, my might.

Treat not my humble suit with scorn !
For, shouldst thou my petition slight,
'Twere better I had ne'er been born.

Hear thou my supplicating cry, 5
Whene'er thy succour I demand,
When to thy mercy-seat I fly,
And on thine altar lay my hand !

Far from the wicked let me dwell,
And far from those, whose works are sin, 10
Who will of peace their neighbours tell,
While evil lurks their hearts within !

Oh, let them, by experience taught,
Taste their too oft inflicted woe !
Let them the deeds themselves have wrought 15
By awful retribution know !

Because they will not understand,
Or great Jehovah's works explore,
He, when he lifts his vengeful hand,
Will cast them down, and not restore. 20

Bless'd be Jehovah, known to yield,
Whene'er by strong entreaties try'd !
Jehovah is my strength and shield.
In him my spirit shall confide.

From him the wish'd-for succour came, 25
Who hath with triumph fill'd my breast :
Wherefore with songs I praise his name,
And hail him greatest, mightiest, best.

Thou, who to thine anointed prov'st
Might and salvation, still defend 30
Thy flock, the people, whom thou lov'st !
Feed, and exalt them to the end !

PSALM 29.

Assign to Jehovah, ye mighty, assign
Resistless dominion and glory divine !

All worship ascribe to Jehovah ! His name
In the beauty of holiness join to proclaim !

The voice of Jehovah makes known his abode. 5
He thunders in glory, and rides o'er the flood.
The voice of Jehovah is utter'd with might.
The voice of Jehovah is heard with affright.

The voice of Jehovah the tall cedar breaks.
At the voice of Jehovah all Lebanon shakes. 10
Like heifers, the cedars of Lebanon bound,
And, like bullocks, in Sirion they tempest the ground.

The voice of Jehovah, when red lightnings play,
Thro' the wilds of Arabia is heard with dismay.
It bows the hard oak. It the forest lays bare, 15
Till all in his temple his glory declare.

Jehovah his throne in the flood shall maintain.
Jehovah for ever and ever shall reign.
Jehovah with might shall his people increase.
Jehovah shall bless his own people with peace. 20

PSALM 30.

JEHOVAH, thy name I will ever exalt.

Thou hast humbled my foes. Thou hast quell'd their
assault.

To thee, O Jehovah, my God, did I cry.

Thou healedst my soul. Thou hast rais'd me on
high.

Jehovah, 'twas thine to exalt from the grave, 5

Thine my life from the pit of destruction to save.

Strike the harp to Jehovah, ye saints ! All your
days

Remember his holiness ! Sing to his praise !

For his anger is mortal. It dies with the night.

But his love is eternal, and dawns with the light. 10

I said in my triumph—' I ne'er shall be mov'd.'
So strong thro' thy favour my mountain had prov'd.
Thou concealedst thy face. All was sorrow and
pain.

Lo ! I call thee, Jehovah. I seek thee again.

What profits my blood, tho' I die in my youth ? 15

Shall the dust give thee praise ? Shall it publish
thy truth ?

Hear, Jehovah ! Oh, give me, Jehovah, relief !
 Ere now thou hast turn'd into gladness my grief,
 Hast stripp'd off my sackcloth, and girt me with
 joy,
 That thy praise might my harp and my glory
 employ, 20
 And no time my affection, Jehovah, destroy !

PSALM 31.

LORD, in thee I put my trust.
 Raise, oh, raise me from the dust,
 And with thine own most righteous love
 Haste to save me from above !

Lord, Jehovah, bow thine ear ! 5
 Haste, my saviour, to appear !
 Thou art my fortress, and my rock.
 Shield me from the tempest's shock !

O my castle and my hill,
Save me from impending ill, 10
And, when the wicked spread their snare,
Let my feet be still thy care !

Lord, who hast redeem'd my soul,
To thy hands I yield it whole.
Jehovah, God of truth, to thee 15
Shall in death my spirit flee.

Whom vain superstitions blind,
Who to idols bow their mind,
I hate them all, and thee alone
For my God, Jehovah, own. 20

In thy love is my delight :
For, when pains my soul affright,
'Tis thine my sorrows to redress,
Thine to heal me in distress.

When my unrelenting foes 25
Would my heedless feet enclose,
An ample space thy mercy gave,
And delighted still to save.

Have then mercy on me, God !
For I smart beneath thy rod, 30
And, tir'd with watching all my foes,
Dim and old my eyesight grows.

Lo ! Their never-ending strife
Wastes my body and my life.
My years are shorten'd by my sighs. 35
Floods of grief consume my eyes.

Fall'n is all my strength away.
Through my sin my bones decay.
I am to all men a reproof.
E'en my neighbours stand aloof. 40

Strangers from my presence flee.
Friends are now no friends to me,
Like broken wares, at random thrown,
Or as dead men, long unknown :

For their blasphemy I hear ; 45
And on ev'ry side is fear,
While they against my life conspire,
And concert their counsels dire.

But, O Lord, to thee I vow.
I have said—‘ My God art thou.’ 50
Thy sacred hope my heart sustains.
In thy hand my time remains.

Oh, then all my foes repel !
All my fierce opponents quell !
The glories of thy face extend, 55
And whom still thou lov’st, befriend !

Let them not my soul appal !
For to thee, O Lord, I call.
Confusion be the sinner’s doom !
His be silence in the tomb ! 60

Silence to the lying tongue,
Fraught with rage, with malice stung,
That dares its sland’rous venom thrust
’Gainst the holy and the just !

Oh, how plenteous is the love, 65
For thy saints reserv’d above,
And for thy faithful ones in store
E’en the sons of men before !

Thou from wrath and wrong and spite
Shalt preserve them in thy sight, 70
And in thy sacred tent, unseen,
From the wordy torrent screen.

Thanks be to the Lord ! For he
Still his love displays to me.
He with a city wall'd me round, 75
Where a safe retreat I found.

Rashly I this language held—
' I am from thy sight expell'd.'
Yet, when I call'd thee, thou wast near,
My complaint, O God, to hear. 80

God (in him, ye righteous, trust !)
Quells the proud, confirms the just.
Be strong (and he your heart will guide),
All, who in the Lord confide !

PSALM 32.

BLEST is the man, whose errors are forgiv'n,
And whose unrighteousness annull'd in heav'n.

Blest is the man, whate'er his faults have been,
To whom Jehovah shall impute no sin :
For, while my secret sins were unconfess'd, 5
Beneath thy chast'ning hand I sank, oppress'd.
My bones were wasted with distress of mind,
And, as with summer-drought, my spirits pin'd.
Then I my sorrows and my sins made known,
And to Jehovah sought my faults to own. 10
Then I my secret faults to thee reveal'd :
And thou, Jehovah, hast my errors heal'd.
For this each saint in affluence shall adore,
And rest in peace, tho' waters round him roar.
Thou art my refuge. Thou shalt guide my ways. 15
Thou shalt encompass me with songs of praise.
 ' I will thy path enlighten and protect,
 ' And with the counsel of mine eye direct.
 ' Be not like horse or mule, who cannot learn,
 ' Whom bit and bridle must from mischief turn!' 20
Many the sorrows of the wicked prove,
While all, who love Jehovah, taste his love.
Be glad, ye righteous, and in God rejoice,
And lift, ye true of heart, th' exulting voice !

PSALM 33.

YE righteous, of Jehovah sing !
The righteous praise will suit.
Bid with Jehovah's praise to ring
The harp and ten-string'd lute !

Loud let the glorious string be heard, 5
And sound an anthem new !
Sing, upright is Jehovah's word !
Sing, all his ways are true !

Justice and judgment trace his reign.
His mercies all pervade. 10
The heav'ns with all their starry train
His word, his spirit made.

Jehovah piles the seas on high,
And deep on deep he lays.
Earth and her sons before him fly
In wonder and amaze.

Jehovah said ; and it was done.

He spake ; and all things were.
The plots of realms he quells alone,
And scatters ev'ry snare.

20

Jehovah's purposes of grace
Shall stand for evermore.
Blest are Jehovah's chosen race,
And all, who God adore.

Jehovah throws from regions blest
His vision unconfin'd,
And watches from his place of rest
The children of mankind.

25

He form'd alike, and, forming, taught
Their hearts with heav'n-born light.
Kings by their armies conquer not,
Nor heroes by their might.

30

Vain is their trust, who place their pow'r
In armies or in steeds.
But those, who wait Jehovah's hour,
His eye observant leads.

35

'Tis his from death to raise the just,
In famine food to yield :
Wherefore in him our soul shall trust,
Who is our help and shield. 40

For thou our joy, Jehovah, art,
Our trust thy name divine.
Thy kindness shall preserve our heart
In love and patience thine.

PSALM 34.

I EVER will Jehovah bless.
His praise shall tune my voice ;
And, while his glories I confess,
The humble shall rejoice.

Oh, let us chant in heart and word 5
His name with new delight !
For, when I sought, Jehovah heard.
He sav'd me from affright.

They look'd to him, and were reliev'd.
Their face was not asham'd.
Jehovah, when I cry'd, retriev'd,
And from distress reclaim'd.

His angel's camp is round them plac'd,
Who hear his dread behest.
Come ye ! Jehovah's bounty taste !
Who trust him, still are bless'd.

Oh, fear Jehovah, ye, his saints !
Who fear him, taste not woe.
The lion hungers, pines, and faints.
But ye no want shall know.

Come, children ! Meek attention give !
To fear Jehovah learn !
Who is there, that indeed would live,
And days of good discern ?

All evil let thy tongue eschew,
Thy lips from falshood cease !
Depart from evil, good pursue,
And seek and follow peace !

Jehovah's eyes the righteous choose.

His ears allow their claim. 30

Jehovah's face th' ungodly views,

To root away their name.

Jehovah, when they cry'd, redress'd,

And bade their pains depart.

The contrite has Jehovah bless'd, 35

And heal'd the broken heart.

Tho' various ills the righteous try,

Jehovah saves from all.

He, ev'ry joint to keep, is nigh,

To save from ev'ry fall. 40

Who hate him, shall their impious dream

In woe and death bewail.

He will his servants' souls redeem.

Who love him, ne'er shall fail.

PSALM 35.

JEHOVAH, those, that hate me, hate !
Be to my foes a foe !
Bring forth thy buckler's massy weight !
Bend thine almighty bow !

Their armies let thine arrows slay,
Who would my life pursue !
Oh, to my soul in mercy say—
' Me, thy salvation, view ! '— !

The foes, that daily seek my life,
Backward, ashamed, shall rush ;
And they, that harass me with strife,
Shall in confusion blush.

Them shall Jehovah's angel blow,
Like chaff, before the wind.
Jehovah's angel shall o'erthrow
And cast their hosts behind.

Thus, in the works himself had plann'd,
My foe shall fall, ensnar'd ;
And I shall bless Jehovah's hand,
For my salvation bar'd. 20

Yes. All my bones shall raise this song—
‘ Jehovah, who, like thee,
‘ Preserves the poor oppress'd from wrong,
‘ And sets the pris'ner free ? ’

Informers rise. False words they say, 25
And with foul lies cajole.
My good with evil they repay,
And rend my widow'd soul.

Yet, when disease and pain were theirs,
In weeds I learn'd to mourn 30
Fasts shrunk my spirit : and my pray'rs
Shall back to me return.

As for a friend, warm tears I shed
With brotherly distress,
As one, who wails a parent dead, 35
Mourning in heart and dress.

But they are at my halting glad.
They mock in scornful mood.
Nay. Strangers come, with triumph mad,
And they, that fawn for food.

Come ! Rescue from the sword my soul !
Thy servant, Lord, sustain !
Come ! From the lions save me whole !
How long wilt thou refrain ?

Lord, to thy people I will tell
The glories of thy name,
And 'midst the congregation swell
Thine everlasting fame.

Oh, check their unprovok'd applause,
Who triumph in my pain,
Nor let my foes without a cause
So scornfully disdain !

The words of peace they will not speak,
But strive by many' a lie
To slay the peaceful and the meek.
On me they gape, and cry—

‘ Ha ! Ha ! We saw it, and we know.’

Jehovah, thou hast seen.

Be not, O Lord, to judge them slow,

Nor veil thine angry mien ! 60

Awake, Jehovah, to decide !

My God, my lord, appear !

Jehovah, let our cause be try’d !

Rebuke their cruel sneer !

Let them not say their hearts within— 65

‘ Ha ! Such was our desire’—,

Nor let them now to vaunt begin—

‘ We slew him in our ire.’—!

They, who my spirit would oppress,

Backward, asham’d, shall rush ; 70

And they, that laugh at my distress,

Shall in confusion blush.

They, that in righteousness rejoice,

With grateful hearts shall sing,

And evermore with heart and voice 75

Proclaim Jehovah king.

Lord, thou shalt give thy servants peace.

My tongue shall with them join
To praise thy truth, nor ever cease
To own all glory thine.

80

PSALM 36.

SIN is the sinner's oracle and light.

There is no fear of God before his sight.

False hopes still flatter and betray,

Till all his vices view the day.

His lips are vain. His words delude.

5

He knows not to be wise or good.

He ponders mischief on his bed.

Thro' ways unblest his steps are led.

He wades in crime, and knows no dread.

Jehovah's grace, as Heav'n, is high.

10

His pity reaches to the sky.

His righteousness no height shall scan.

Th' unbottom'd deep his judgments span.

They save the beast. They rescue man.

How faithful is thy love ! We lie 15
Beneath thy wings' broad canopy.
Thy treasur'd sweets can never cloy.
The river of thy grace is joy.
The well of life in thee we hold,
And in thy light true light behold. 20
Oh, to thy servants life impart !
Oh, justify the true in heart !
Let me the foot of Pride withstand !
Oh, save me from the guilty band,
Till fall'n are all, whose works are vain, 25
Fall'n, never more to rise again !

PSALM 37.

FRET not, when sinners daringly offend,
Nor envy, though success their schemes attend !
For, as a flow'r, they shall at once decay,
Or, like the grass, be mown, and cast away.
But in Jehovah trust, and practise good ! 5
Dwell in the land ! and he will raise thee food.
For ever on Jehovah's love rely !
And he will with thy heart's desire comply.

Still on Jehovah with delight confide !
And he a prosp'rous issue will provide, 10
Will bring to view thy virtues, as the day,
And in meridian light thy truth display.

Then to Jehovah let thy soul adhere,
And wait in patience, till his will appear,
Nor their success with grief or envy view, 15
Who evil thoughts with evil heart pursue !
Shun anger, and beware, ere wrath begin !
Fret not, lest sorrow move thy soul to sin !
For soon shall sinners from the earth be cast,
That patient saints may claim their right at last. 20
A moment, and th' ungodly will be fled.
Search for them ! and behold ! They're gone.

They're dead.

Then shall the meek enjoy their promis'd rest,
And in the plenitude of peace be bless'd.

What, tho' th' ungodly vent his false complaints, 25
Or gnash with angry teeth against the saints ?
Jehovah laughs his idle vaunt to scorn,
And calls to being that predestin'd morn,
When, tho' they draw the sword, and bend the bow,
To slay the needy, and the just o'erthrow, 30
Their sword shall pierce their own presumptuous
hearts,

Their bow be shiver'd to a thousand parts.

Therefore a pittance, by the just acquir'd,
Is more than sinner's wealth to be desir'd,
Since, when th' oppressor's arms apart are rent, 35
Jehovah will protect the innocent.
Jehovah will his servants' lives defend ;
And their inheritance shall never end.
They shall not be asham'd in time of woe,
Nor hunger in the days of famine know, 40
While sinners, whom he hates, will soon decay,
And into smoke, like fat, consume away.

The wicked borrows, heedless to restore.
Yet still the good forgives, and lends the more :
For, whom he blesses, in the land shall rest, 45
When all, who share his curse, are dispossess'd :
For still Jehovah guides those feet aright,
That ever in his righteous paths delight.
What, tho' they stumble ? They again shall stand,
Upheld and strengthen'd by Jehovah's hand. 50
Once young, now old, I yet could ne'er attest
The good forsaken, or his seed unblest :
For what he gave with lavishness of love
His sons receiv'd in blessings from above.

Then cherish truth ! From ev'ry ill abstain ! 55
So shall thy life for evermore remain.
The Lord loves justice. He preserves the just.
The seed of sinners shall from earth be thrust ;

And all the righteous shall the land enjoy ;
For none their heav'n-born title can destroy. 60

Of truth and wisdom is the good man's song.
Unerring judgment dwells upon his tongue.
The statutes of his God are in his heart ;
And ne'er from virtue will his steps depart.
Yet still the wicked for the righteous wait, 65
And darkly plot his undeserved fate.
But thou, Jehovah, thou wilt stand his friend,
And, e'en when cast, acquit him, and defend.

Wait on Jehovah ! Keep his way ! and he
Will give thee thine oppressor's fall to see. 70
I saw the wicked in high pow'r and pride,
Like a green bay-tree, spreading broad and wide.
Yet soon he pass'd away, and was no more.
I sought him, but no vestige could explore.
But mark the perfect, and the just man view ! 75
For peace his last descendant shall pursue,
When sinners in one downfal are consum'd,
And all their progeny to ruin doom'd.
For still the righteous are Jehovah's care,
Whom in the time of trouble he will spare, 80
Save them, and help them, and from hands unjust
Preserve them safe, because in him they trust.

PSALM 38.



God, Jehovah, in thy zeal
Let me not thy terrors feel,
Nor in thy wrath, Jehovah, God,
Let me feel thy chast'ning rod !

For within my bleeding breast 5
All thy burning arrows rest ;
And thine almighty hand, o'erspread,
Presses down my aching head.

In my flesh no health remains ;
For thy wrath my spirit drains : 10
And, while my sin all peace repels,
In my bones no quiet dwells.

Guilt and sorrow and despair
Form a load I cannot bear.
Lo ! Thro' my folly and my pride 15
All my sores are putrify'd.

Such my lot and state forlorn,
That from day to night I mourn.
My loins are smitten with disease,
And my body knows no ease.

Vex'd and feeble, as I lie,
Fill'd with pain, I roar and cry.
All my desire, thou, Lord, hast known.
Thou hast watch'd my secret moan.

Scarce the tide of life prevails.
Pants my heart. My eyesight fails.
My friends and neighbours in amaze
At a distance stand and gaze,

While the foes, who seek my life,
Wage an unrelenting strife,
And they, that in my harm delight,
Hatch new plots from morn till night.

I was deaf, and nothing heard.
I was dumb, and spake no word.
Like ears, that hear not, I became,
And as lips, that cannot blame.

For to thee, my God, I fly.
Hear, Jehovah, when I cry !
Oh, prosper not their fell design !
For their joy is my decline. 40

Helpless still and sick am I.
Still my follies meet my eye.
Still must I count my frailties o'er,
Still my hateful sins deplore.

But my foes live still in peace. 45
They, that hate me, still increase.
All, that do ill, have been my foes,
Since the better part I chose.

Yet, O Lord, some pity take !
Do not thou my soul forsake ! 50
Jehovah, be not far away,
My salvation, hope, and stay !

PSALM 39.

I SAID—‘ I will my ways correct,
‘ Nor shall my tongue rebel.
‘ My lips shall with a curb be check’d,
‘ While sinners near me dwell.’
In sacred silence long I mourn’d, 5
And e’en from praise refrain’d,
Till, when my thoughts my bosom burn’d,
My voice at length complain’d—
‘ Jehovah, let me know my end !
‘ Say, to what date my days extend, 10 }
‘ And when to Death’s sad bourn they bend ! }
‘ Lo ! Thou hast set me, as a span. }
‘ Shorter my life than thought may scan. }
‘ All, all is vain, that comes to man. }
‘ He hunts a shade, that flies before, 15 }
‘ Still bent to make his little more, }
‘ Yet knows not, who shall reap his store. }
‘ And what is now my hope ? In thee,
‘ Jehovah, I confide.

- ' From all my follies set me free, 20
 ' Nor let the vain deride !
 ' Long was I silent : for I saw
 ' The stroke was only thine.
 ' Yet now at length thy hand withdraw !
 ' For in thy wrath I pine. 25
 ' When thy rebukes announce our doom, }
 ' Our beauty hastens to consume. }
 ' Our glory leads but to the tomb. }
 ' Yet, ah ! my pray'r, Jehovah, hear ! }
 ' To my complaint still ope thine ear ! 30
 ' Let Pity watch the trembling tear ! }
 ' For, like my fathers, still I strive
 ' To reach a distant home.
 ' Spare me, that I may once revive,
 ' Ere yet I cease to roam ! ' 35

PSALM 40.

ON God with humble patience I rely,
 Who heard my pray'r, and listen'd to my cry.

He from the dungeon deign'd my steps to raise,
And fix'd me on a rock, and order'd all my ways.

With a new song my grateful voice 5

Jehovah shall supply.

Many will see me, and rejoice,

And on my God rely.

How blest is he, who dares confide,

Jehovah, in thy grace, 10

Nor to the haughty turns aside,

Nor courts the vain man's face !

Many, Jehovah, are thy wonders done,

Thy meditated mercies scann'd by none.

In vain I count them. They my thoughts

outrun.

15

Of sacrifice and off'ring tir'd,

Thou tak'st thy servant home ;

Nor blood, nor victim is desir'd.

Then said I—' Lo ! I come.

' Lo ! In the volume of thy word 20

' My coming is express'd.

' I love to do thy will, O Lord.

' Thy law is in my breast.'

I to the church thy righteousness have told.

Thou know'st, Jehovah, I no truth withhold. 25

I have not hid thy wisdom in my heart,

But still thy truth and saving love impart.

I hide not from the church thy truth and grace.
Hide not from me the glories of thy face !
With truth and mercy let my life be crown'd, 30
Tho' evils without number close me round !
My sorrows hem me in. I cannot see.
More than my hairs the griefs, that harrass me.
 Be pleas'd, Jehovah, still to aid !
 Be pleas'd, O Lord, to save ! 35
Together let them be dismay'd,
 That hunt me to the grave !
Drive back in wrath the race abhorr'd,
 Who triumph, when I mourn !
Ruin and shame be their reward, 40
 Who taunt me with their scorn !
Let all, who seek thy holy name,
 Thy joy and gladness prove,
And all—' The Lord is great '—exclaim,
 Who thy salvation love ! 45
Tho' I with grief and weakness bow,
 Jehovah marks my woe.
My saviour, my redeemer thou.
 Be not, Jehovah, slow !

PSALM 41.

BLEST is the man, who knows the poor.
Jehovah shall his peace secure.
Jehovah will preserve and save
His soul in comfort from the grave,
And in the day of pain and woe
Rescue his spirit from his foe.
Jehovah will in need sustain,
And gently strew his bed of pain.

‘ Jehovah, pity me ! ’—I said.
‘ My soul is sick. My heart has stray’d.
‘ My foes with cruel spite exclaim—
“ When shall he perish, root and name ? ”

His visits are with falshood fraught,
Nor is one scheme of wrong forgot.
My adversaries all conspire.
Against my soul they vent their ire—
‘ His wound is mortal. Low he lies.
‘ He falls, and never more shall rise.’
E’en he, whose faith I hourly prove,
Who eats my bread, has spurn’d my love.

Jehovah, pity me, and heal,
 That I may now repay their zeal!
 By this thy fav'ring love I know,
 That thou hast sav'd me from my foe,
 With heav'nly aid my truth sustain'd, 25
 And in thy sight to place me deign'd.
 For ever bless'd, and bless'd again
 Be Israel's God! Amen! Amen!

PSALM 42.

As the chas'd hart the running brook desires,
 So my spent soul to thee, my God, aspires.
 For God, the living God, I thirst alone.
 When shall I come before his awful throne?
 'Where is thy God?'—my foes, insulting, say, 5
 Till tears my food become by night and day.

Thus while I mourn, my spirits inly pine,
 God's people in God's house once more to join
 With joy, and praise, and harmony divine. }

Why droonest thou, my soul? On God rely! 10 }
 Him still I praise, who lights my gladd'ning eye }
 With hope, and health, and immortality. }
 O God, my soul within me is distress'd. }
 Yet thee I still remember, though I rest }
 On Jordan's banks, or distant Hermon's breast. 15 }

Deep calls to deep with cat'racts raging round,
 And all thy billows have my spirit drown'd.
 Yet will Jehovah all his love display,
 And be my song by night, my theme by day.
 Still to my rock, to God, I pour my plaint, 20
 Still to the living God my sorrows vent—
 ' Why, thus by thee forgotten, do I mourn,
 ' A theme for insult, and a mark for scorn?
 ' Like swords, their curses pierce my soul. They
 ' cry—
 ' "Where is thy God?"—, and mock my misery.' 25

Why droonest thou, my soul? Why sink'st thou
 low?

Oh, trust in God, to whom all praise I owe,
 The light of whose salvation cheers my eye
 With his own native immortality!

PSALM 43.

JUDGE me, O God ! Against th' ungodly plead !
Let not the man of guile and wrong succeed !
Thou art my strength. How long then shall I
mourn,

A theme for insult, and a mark for scorn ?
Oh, let thy light and truth my soul restore, 5
And bring me to thy holy hill once more !
Then to God's altar shall my steps repair,
To God, whose comforts silence ev'ry care,
And on the harp with voice exulting raise
To God, my God, the hymn of endless praise. 10
Why droopest thou, my soul ? Why sink'st thou
low ?

Oh, trust in God, to whom all praise I owe,
The light of whose salvation cheers my eye
With health, and conscious immortality !

PSALM 44.

OUR ears have heard, our sires have told
Thy wonders in their days, O God,
Thy wonders in the time of old,
When by the terror of thy rod

Thou chasedst out the heathen band, 5
Thy people in their stead to plant,
Humbling the nations with thy hand,
A shelter to thy friends to grant.

'Twas not their sword the conquest won,
Not their own arm their safety brought. 10
But thy right hand, thine arm alone,
Thy fav'ring smile the vict'ry wrought.

O God, my lord, my king art thou.
O'er Jacob stretch thy gracious hand !
Our foes at thy command shall bow. 15
Th' insurgents fall at thy command.

For never will I trust in bow.

'Tis not my sword can save my soul.

'Tis thou, that sav'st us from the foe.

Thou shalt our enemies control. 20

Of thee, our God, we daily boast,

And night by night thy name adore,

Tho' thou hast cast aside our host,

Tho' still thine absence we deplore.

Hence, by our cruel foes o'erpow'r'd, 25

We yield our treasures for a prize,

Ourselves, like helpless sheep, devour'd,

And scatter'd 'midst our enemies.

Thou hast for nought thy people sold,

Nor tak'st thou payment in return, 30

But lett'st our angry neighbours hold

Our hope in ridicule and scorn.

Thou mak'st a byeword of our name.

The scornful nations shake their head.

My daily partner is my shame. 35

Confusion has my face o'erspread.

Yet 'midst thy fierce, blaspheming foes,
The sland'rous host, and murd'rous band,
In all our mis'ry thee we chose,
And never shrunk from thy command. 40

Our heart was never turn'd aside,
Our footstep never known to fail,
Tho' thou to dragons gav'st our pride,
Our hope to Death's last, gloomy vale.

If we for idols chang'd our God, 45
Would not he know, who knows the heart?
Nay. For thy sake we kiss'd the rod,
Like sheep, to slaughter set apart.

Up, Lord! Why sleepest thou? Awake!
Turn not for evermore aside! 50
Our wants how long wilt thou forsake?
Wilt thou thy face for ever hide?

Our spirit boweth to the grave.
Our belly cleaveth to the ground.
Arise, and help! Redeem, and save! 55
Let all thy tender love abound!

PSALM 45.

Good are the musings of my heart,
 Which to the king I now impart.
 My tongue shall prove the penman's art. }

Thou fairer than the human race,
 Full are thy lips of heav'nly grace, 5 }
 Where blessings infinite I trace.

Gird on most mighty chief, thy sword,
 For greatness and for pow'r ador'd !
 Ride on, O king, and by thy side
 Let Meekness, Justice, Truth preside, 10 }
 And thy right hand let Terror guide !

Sharp are the arrows thou wilt fling
 'Midst those, who shall resist the king.
 Thy throne, O God, for ever shall remain,
 And righteous is the sceptre of thy reign. 15
 Thou lovest truth, and sin thou hast abhorr'd.
 Hence on thy head shall God's pure oil be pour'd. }
 Thy God anoints thee o'er thy brethren lord. }
 Rais'd on thy iv'ry throne, thy rich attire
 Breathes perfumes, that ætherial joy inspire. 20

Kings' daughters are thy maidens. At thy right
Sits the fair queen, in golden splendour dight.

'Hear, daughter, and reflect! Thine ear incline!

'Forget thy people, and thy father's line!

'So shall the king thy conscious beauties cheer: 25

'For he is thy lord, God. His name revere!'

There shall the daughter of repentant Tyre

'Mid wealthy chiefs to pay her vows aspire.

All full of glory is the royal maid,

Glorious herself, and gloriously array'd. 30

Shining, she comes, in colours, gaily wrought.

Her fellow-virgins shall to thee be brought.

With joy and heav'nly gladness they shall come,

And enter gloriously the royal dome.

Thy parents lost new children shall supply, 35

Whom o'er all countries thou shalt place on high.

From age to age thy praise I will proclaim,

And endless nations shall adore thy name.

PSALM 46.

GOD is our refuge and our rest,

A refuge to the soul distress'd.

Therefore we will not fear,
Tho' earth be mov'd, and hills, uptorn,
By whirlwinds to the ocean borne, 5
Its angry billows rear.

Tho' mountains with the tempest shake,
There is a stream, that glad shall make
The city of the Lord,
The holy seat of God most high, 10
Who, while his presence fills the sky,
In Salem is ador'd.

Therefore she shall not be remov'd :
For God will help his own belov'd,
Tho' heathens spurn his sway. 15
Should kingdoms to oppose him crowd,
When God shall lift his voice aloud,
All Earth shall melt away.

The lord of hosts our cause defends.
The God of Jacob still befriends. 20
Come then ! Behold, and trace
The wonders, by Jehovah wrought !
See, what destruction he hath brought
On Nature's beauteous face !

At his command proud War shall cease. 25
'Tis he, that sends the joys of peace
Throughout this earthly frame.
He knaps the spear. He breaks the bow,
And, having rent the car in two,
Consigns it to the flame. 30

' Be still then ! Know, that I am God !
' Heathens shall fear my sov'reign nod,
' All Earth obey my voice.'
The lord of hosts our cause defends.
The God of Jacob still befriends 35
The objects of his choice.

PSALM 47.

COME, all ye people, and rejoice !
Sing to our God with tuneful voice !
For high and fearful is the Lord,
A king, o'er all the earth ador'd.
'Tis he, that shall extend our law, 5
And keep our distant foes in awe,

Till he the heritage shall find,
For Jacob, whom he loves, design'd.
God rises 'mid the trumpet's roar.
The proud blast swells his march before. 10
Sing to the Lord! With triumph sing!
Sing to our saviour and our king!
For God is king of all the earth.
With judgment sing, and sing with mirth!
O'er all the heathens God shall reign. 15
His holy seat he will maintain,
Till with his people all mankind
Are to the God of Abra'ham join'd:
For God from Heav'n his shield extends,
And with it all the world defends. 20

PSALM 48.

GREAT is our lord. We laud
His name of glory still,
E'en in the city of our God,
And on his holy hill.

Fair is mount Zion's throne : 5
For on its northern sides,
With joy to all the earth made known,
The mighty king resides.

God hath his palace made
A safe and sure retreat : 10
For lo ! The kings of Earth survey'd,
Nor ventur'd near his seat.

They trembled with dismay,
And marvell'd at the sight,
And, like a lab'ring female, lay 15
In sorrow and affright.

Thou hast their hostile fleet
With eastern blast o'erthrown.
We heard, we saw it from thy seat,
Thy city, and thy throne. 20

God to his own is true.
Thy temple we attend,
Thy name, thy praise, thy love to view,
That Earth's vast bounds transcend.

Righteous art thou, O God : 25

And Zion shall rejoice ;
For well may Judah's child applaud
Thine everlasting choice.

Round favor'd Zion stray,
And count her bulwarks o'er ! 30
Her tow'rs, her gates, her walls survey,
Her palaces restore,

And still to hosts unborn
This cheering truth record,
That God, our guide to Death's last bourn, 35
Is our eternal lord !

PSALM 49.

ALL nations, my instruction hear !
All ranks and ages, lend an ear,
Ye rich and poor, ye low and high,
Earth's universal tenantry !

My heart shall heav'nly musings fill, 5
 And truth shall from my lips distil.
 To proverbs I my ear address,
 And secrets on the lyre express.

Why should I fear 'mid days of wrong,
 Tho' compass'd by th' ungodly throng, 10
 Who scarce their cumbrous wealth can tell,
 And in the pride of greatness swell?
 Yet man's redemption-price to pay
 Is more than riches can defray.
 Dear is the ransom of a soul, 15
 Which he, who gives, must give the whole,
 That it for ever may remain,
 Nor see the gate of Death again.

Tho' wise and fool alike must die,
 And, doom'd alike in dust to lie, 20 }
 Make room for their posterity,
 They think their houses shall endure, }
 Their names be from the grave secure, }
 Their property for ages sure. }

How vain is man in Honour's day, 25
 Tho' like the brutes, he must decay!
 These are their ways, their follies these,
 Follies, that still their children please,
 Tho', like the sheep, they bite the dust,
 Tho' Death consumes them, and the just, 30

Soon as the morning dawns again,
Must seize their borrow'd pow'r, and reign.
Their beauty hastens to consume.
Their glory leads but to the tomb.

But God from the devouring grave 35
My spirit shall redeem, and save.
Fear not, tho' wealth thy neighbour grace,
Tho' rich the glory of his race !
That glory in the grave must end,
Nor wealth its dying lord attend. 40
Tho', while he liv'd, he bless'd his fate,
Tho' on the prosp'rous praise await,
Yet to his fathers he must go,
Nor more behold the light below.
Yet none will learn in Honour's day, 45
How, like the brutes, we all decay.

PSALM 50.

THE Lord, Jehovah, summons round his throne
Earth from the rising to the setting sun.

- From Zion, rob'd in perfect grace,
Our God displays his glorious face.
Our God shall come, and not be silent. Flame 5
Heralds his path, and storms his pow'r proclaim.
Heav'n he has summon'd from on high,
And Earth, his people's faults to try.
' Gather my saints, my servants, to my side,
' Whose cov'nant is with victims ratify'd !' 10
The heav'n his justice shall unfold :
For judgment God himself will hold.
' Hear, Israel ! I will speak. Thine ear apply.
' Jacob, to God's decree ! Thy God am I.
' Offerings unpaid I will not blame, 15
' Nor long withholden victims claim.
' I will not take a bullock from thy field,
' Nor from the flock a kidling shalt thou yield.
' Mine is each beast the forest fills,
' The cattle on a thousand hills. 20
' The soaring mountain birds confess my reign,
' And all the savage rovers of the plain.
' Should I to thee, as hungry, moan ?
' Earth and Earth's inmates are my own.
' Think'st thou the flesh of bullocks I will eat ? 25
' Or shall the blood of kids afford me meat ?
' With thanks address the Deity !
' Present thy vows to God most high !

‘ And call upon me in the troublous days,
‘ That, when I hear thee, thou may’st give me
‘ praise ! ’ 30

But to the wicked thus saith God.

‘ Why dost thou spread my laws abroad,
‘ Why nam’st my statutes, when thou hat’st my
‘ will,

‘ And all my laws refusest to fulfil ?

‘ Thou seest a thief, but check’st him not, 35

‘ And with adult’rers shar’st the lot,

‘ Then from thy recreant mouth hast mischief flung,

‘ And meditated fraud beneath thy tongue.

‘ Snares for thy brother thou hast laid,

‘ And e’en thy mother’s son betray’d. 40

‘ This hast thou done, and thought my ways thine
‘ own.

‘ But I will speak, and make thy follies known.

‘ Know this, who fail your God to fear,

‘ Lest when I rend, no aid be near !

‘ Who praise me, give me honour ; and who shew 45

‘ A well-spent life, shall my salvation know.’

PSALM 51.

SPARE me, O God ! In pity spare !

Heal my offences through thy love !
Wash me from guilt, my faults repair,
And all my heinous sins remove !

My follies I have now confess'd,
And all my grievous wrongs deplore.
'Gainst thee alone I have transgress'd,
And done this wrong thine eyes before.

Shouldst thou reject me, thou art just,
And pure in sentencing my doom,
A sinner from my native dust,
And guilty from my mother's womb.

Yet thou requirest truth within,
And hidden wisdom giv'st to know.
With hyssop thou wilt purge my sin,
And wash me whiter than the snow.

Oh, let me hear of joy and grace !
My shatter'd bones with health renew !

From all my failings turn thy face,
And hide my follies from thy view ! 20

God, in my heart thy spirit plant !
Thy sacred image there restore !
Still to enjoy thy presence grant !
Thy holy ghost withdraw no more !

My drooping soul when thou shalt raise 25
By thy pure spirit, kind, and free,
The wicked I will teach thy ways,
And sinners shall return to thee.

Oh, save me from the guilt of blood !
And I thy justice will record. 30
Open my lips, my saviour-God !
And I will magnify thy word.

No off'rings will thy wrath arrest,
Or victims, though entire they burn.
Thine off'ring is a troubled breast. 35
A contrite heart thou wilt not spurn.

To Zion grant thy gracious aid !
With walls Jerusalem sustain,
That righteous off'rings may be paid,
And bullocks on thine altar slain ! 40

PSALM 52.

WHY seek'st thou praise in mischief, son of Pride ?
The love of God for ever will abide.

Doer of fraud, for wrath and wrong

Sharp, as a razor, is thy tongue.

Thou lovest evil more than good, 5

Hast falshood more than truth pursu'd,

And, O thou lip of many' a wile,

Hast lov'd all speeches, that beguile.

God shall extirpate thee for ever,

Drive thee from forth his tent, and sever 10

From those, that live, to know them never, }

While righteous saints shall fear, and see,

And mock at thy calamity.

' Behold ! This proud one made not God his might.

' He trusted in his wealth, and scorn'd at right.' 15

But I, an olive, in his house reside,

And ever in the love of God confide.

Thy name (for thou hast done it) I adore :

For sweet are thy compassions evermore.

PSALM 53.



How foolish they,
That inly say—
‘ There is no God in heav’n ’—,
Turn’d from each virtuous course astray,
To ev’ry baseness giv’n ! 5

Thus all have done ;
Nor is there one,
Who loves or follows good.
God look’d, to see, from Heav’n, his throne,
What few his ways pursu’d. 10

Yet did he find
Perverse each mind,
Each hand in guilt imbru’d ;
Nor was there one of all mankind,
That lov’d or follow’d good. 15

Have sinners sped,
That none will dread

High Heav'n's avenging rod,
But still devour my flock, like bread,
And call not upon God? 20

No. They shall fear,
Tho' none be near :
For God will lay them low,
When he to mock them shall appear,
And send them shame and woe. 25

Haste, Israel's king !
From Zion spring !
For Jacob shall rejoice,
When thou shalt back thy captives bring,
And Israel lift his voice. 30

PSALM 54.

LORD, save me for thy name !
Avenge me from thy throne !
Hear me, (for now thine aid I claim),
And let my pray'r be known !

For strangers 'gainst me rise. 5
Oppressors seek my soul,
Who have not thee before their eyes.
Let God their wrath control !

He shall my friends befriend,
My foes with wrath repay. 10
His truth shall bring them to an end ;
And I in peace shall pray.

Jehovah, I will praise
Thy name : for it is good.
'Tis he, that all my grief allays, 15
Who has my foes subdu'd.

PSALM 55.

Look down, Jehovah, from on high,
The burden of my soul to see !
Oh, hear, thou king and God, my cry !
For I complain and mourn to thee.

- I dread the foe's seductive wile. 5
Th' oppressor's wrong with grief I see.
They vex me with malicious guile,
And hate me in their cruelty.
- Hence death-like pains my path befel,
And Woe's dark toils my steps ensnar'd, 10
Encompass'd by the waves of Hell,
By Sin's o'erwhelming horrors scar'd.
- ' Oh for the dove's fleet wings,'—I cry'd—
' To flee away, and be at peace !
' For then I might elude their pride, 15
' And rest me in the wilderness.
- ' Then might I shun their wicked wrongs,
' And from the stormy tempest flee.
' But, Lord, destroy, divide their tongues !
' For violence and strife I see. 20
- ' The city both by day and night
' They fill with mischief and dismay.
' Their revels still its walls affright.
' Fraud and Destruction track their way.'

Were it my foe my ruin sought, 25

I might have borne his rage and spite.
Had hostile bands against me fought,
My safety had been found in flight.

But 'tis my partner ; 'tis my guide,
My prov'd companion, and my friend, 30
With whom sweet counsel I have try'd,
And lov'd God's temple to attend.

Let Death arrest them ! and, alive,
Let them descend to lowest Hell !
For crimes and guilt among them thrive, 35
And in their dwellings with them dwell.

I to Jehovah will apply,
And he shall save my soul from fear,
At eve and morn and noon will cry,
And pray, till he my voice shall hear. 40

He has in peace preserv'd my soul.
His host was with me in the fight.
God shall their violence control,
Eternal arbiter of right.

Because no change o'erwhelms their bands, 45
Therefore no fear of God they know.

On peaceful friends he lays his hands,
Nor fears he to transgress his vow.

Sweeter than butter were his words—
But war within his bosom lay—
Softer his terms than oil—yet swords
Are not more pitiless than they.

Thou, on Jehovah's love rely !
And he will guide thy feet aright.
With their desire he will comply, 55
Who in his righteous paths delight.

But, Lord, the murd'rer thou wilt slay.
The liar shall thy vengeance see.
They fall, in ruin's gulf, a prey,
While still I put my trust in thee. 60

PSALM 56.

Oh, spare me, God ! For mortals will devour. }
He will o'erwhelm me with oppressive pow'r. }
My foes have drunk my spirit ev'ry hour. }

For many, O thou king, my soul dismay.
Thou only art my trust in terror's evil day. 5

God's word is all my hope. In God I trust.
I will not fear an arm of earth and dust,
Tho' all the day they wrest my words aside,
Tho' all their thoughts to evil are apply'd.

They still collect, conceal, and watch my feet. 10
Still to o'erwhelm my fainting soul they meet.
Shall they for mischief be let loose abroad?
Restrain the people in thy wrath, O God!
Mine errors thou hast counted. Place in store
My tears beside them! For thou tell'st them
o'er. 15

Then shall my foes turn backward, when I pray.
This I have known: for God is all my stay.
God's word I love. Jehovah I revere.
In God I trust. No mortal can I fear.
To thee I vow, O God, to thee confess: 20
For thou my soul hast ransom'd from distress.
Thou hast upheld my steps, that in the light
Of life I still may walk, O God, before thy sight.

PSALM 57.



O God, thy mercy shew to me !
Shew me thy mercy ! For to thee
Still cleaves my spirit fast ;
And still for refuge do I fly
To thy lov'd wing's broad canopy,
Till all this rage be past.

To God I still direct my cry.
He, to relieve my misery,
From highest Heav'n will send.
His love each angry mouth shall close,
And save me from devouring foes,
His truth my soul defend.

Lions, not men, I lie among.
They rage, like fire ; and from their tongue
Fierce brands of death are hurl'd.
Lo ! Spears and arrows fence their head.
Rise, God, above the heav'ns, and spread
Thy glory through the world !

Tho' for my soul they plant a snare,
'Tis they shall fall, the victims, there, 20
By their own terror scar'd ;
And, in the works themselves have plann'd,
The works of their own guilty hand,
They soon shall fall, ensnar'd.

My heart is fix'd, O God, my king. 25
My heart is fix'd. I still will sing,
And bless my living God.
Awake, my glory ! Wake, my lyre !
Let me to Heav'n betimes aspire,
And spread his name abroad ! 30

Among the people I will raise,
Among the realms, thy heav'nly praise :
For, high thro' Heav'n unfurl'd,
O'er Earth thy love and truth are spread.
Rise, God, above the heav'ns, and shed 35
Thy glory through the world !

PSALM 58.

WHEN will ye judge uprightly, when
Speak words of truth, ye sons of men ?
E'en in your hearts ye are untrue,
And with your hands all wrong pursue,
Ungodly from your native earth, 5
And prone to falshood from your birth.
Ye sting, like serpents ; and your ear,
Like the deaf adder, will not hear,
Deaf to the sayings of the wise,
And heedless, though the just advise. 10

Let them, O God, no more devour !
Strike out their teeth, and break their pow'r !
Swift let them vanish, like the rain !
And knap their pointed shafts in twain !
Like reptiles, let them glide away, 15
Nor see, like embryo births, the day !

Or e'er the caldron feels the fire,
They perish in Jehovah's ire.
The righteous shall their ruin view,
And in their gore his steps imbrue, 20
O'erjoy'd, that justice has its meed ;
For God will judge the earth indeed.

PSALM 59.

SAVE me, Jehovah, from my foes,
 And all my enemies oppose !
 Save me from all, who love not good !
 Save me from those, who thirst for blood !
 Lo ! For my soul they lay a snare, 5
 Without my fault for war prepare.

They come, Lord, unprovok'd, tho' bold.
 Awake, to help me, and behold !
 Lord, God of hosts, thy vengeance shew !
 Thou God of Israel, haste, o'erthrow, 10 }
 And spare not the malicious foe !
 For still at peaceful eve they stray,
 And grin, like dogs, that watch their prey.
 Swords they have drawn with ev'ry word,
 Yet fondly deem their vaunts unheard. 15

Jehovah, thine all-seeing eye
 Beholds, derides them from the sky.
 My strength will I ascribe to thee ;
 And thou my refuge, Lord, shalt be.

God will his plenteous mercy shew,
And make me triumph o'er my foe.

Yet, lord, Jehovah, slay them not,
Nor let their ruin be forgot !
But quell, and scatter them abroad,
And crush them, our defence and God !
Their lips have curs'd, blasphem'd, and ly'd.
Let them be taken in their pride !
Consume them in thy wrath ! Consume,
E'en till they perish in the tomb !
Let them perceive, that Jacob's lord
Is to the ends of Earth ador'd,
Tho' still at peaceful eve they stray,
And grin, like dogs, that watch their prey !
Oh, let them wander far for food,
Then o'er their want in famine brood,
While my glad songs thy pow'r display,
Thy mercy with each dawning day !
Thou art my refuge, and my guard.
Thou art in trouble my reward.
Thy goodness I will spread abroad,
Who art my refuge, and my God.

PSALM 60.

GOD, thou hast scatter'd us and driv'n.

Forget thy wrath once more !

Thy land is by thy fury riv'n.

Oh, heal its trembling sore !

With grief thy people thou hast fed, 5

And drench'd with deadly wine.

Yet o'er thy saints thy banner spread,

Inscrib'd with truth divine !

'Tis thine to raise their drooping head.

Oh, raise in mercy mine ! 10

God in his holiness hath said—

' O'er Sichem I my tent will spread,

' And measure Succoth's vale.

' Mine is Manasseh, Gilead mine.

' Ephraim, my strength, shall ne'er decline, 15

' Nor royal Judah fail.

' In Moab I will wash my feet,

' And lay my claim to Edom's seat.

' My pow'r, Philistia, hail !'

Who now shall lead our host, who guide 20
To Edom's fenced tow'r ?
Hast thou not cast us, Lord, aside,
Nor deign'st to head our pow'r ?
Oh, be thou still in woe our light !
In vain to man we sue. 25
God yet will nerve our arm in fight,
And all our foes subdue.

PSALM 61.

JEHOVAH, hear my pray'r !
Attend my earnest cry !
From Earth's last verge in woe or care
To thee I still apply.

Oh, set me on the rock 5
Above the foeman's pow'r !
For thou against each adverse shock
Hast been my hope and tow'r.

There ever let me lie
In thy pavilion, bless'd
Beneath thy wing's broad canopy,
And lull my fears to rest !

All, that from thee I claim,
Jehovah, well thou know'st,
Who on the souls, that love thy name,
Thy promis'd love bestow'st.

Long life and plenteous grace
The king shall claim from thee,
Who bidd'st him live before thy face
To all eternity.

To deck his regal brows,
Let truth and goodness spring !
So shall I ever pay my vows,
And daily praises sing.

PSALM 62.

My spirit seeks Jehovah, whence
All my salvation still descends.
My rock, redemption, and defence,
I cannot fall, while he befriends.

How long will ye desire my fall? 5
Oh, ye shall perish at a blow,
Be ruin'd, like a tott'ring wall,
And, like a broken fence, lie low !

God's delegate they dare repel.
In falshood they delight and sin. 10
Of peace their neighbours they can tell,
While evil lurks their hearts within.

But thou, on God, my spirit, whence
All my salvation flows, attend !
My rock, salvation, and defence, 15
I cannot fall with God my friend.

God is my glory and my guide.

God is my rock and my delight.

In him, ye people, still confide !

Pour out your hearts to God, our might ! 20

Vainer than vanity itself

Are all the children of mankind.

Trust not in wrong, or pow'r, or pelf !

Set not on growing wealth your mind !

Once hath God said, and once again, 25

That pow'r is vested in the Lord.

Thou, Lord, hast mercy. Thou wilt men

According to their works reward.

PSALM 63.

THOU art, O God, my God of grace ;
And early will I seek thy face :
For in this dry and thirsty bourn
To thee my flesh and spirit turn,

And still I seek with faithful zeal 5
Thy glory and thy pow'r to feel.
My lips still praise thee : for thy love
I value life itself above.

Thus may I love thee, while I live,
Thus to thy name all honour give ! 10
My soul deliciously shall feed,
As with glad heart thy praise I read.
Have I not mus'd upon my bed,
And, waking, still to thee been led ?
Aided by thee, with joy I fly 15
Beneath thy wing's broad canopy.
My spirit clings to thee with fear ;
And thy right hand my soul shall cheer,
When those, who would my soul consume
Are all forgotten in the tomb. 20
Them shall the bick'ring falchion slay,
And jackals count them for their prey.

But still on God the king will rest.
Who yield him homage, shall be bless'd,
And ev'ry falshood be suppress'd. 25 }

PSALM 64.

IN pray'r my voice, Jehovah, hear,
And save me from the throng,
That meet, to put my soul in fear,
And arm, to do me wrong!

For see! The wicked bend their bow, 5
And fix th' unerring dart,
Lab'ring in secret, to o'erthrow
The man of upright heart.

Their sword is fierce, and dark their speech,
Their lips a bow of steel, 10
From which the good man's heart they reach.
Yet no remorse they feel.

Their heart is deep. They plot. They dare.
Their mischief makes them bold.
They hatch dark counsels, to ensnare, 15
And think no eyes behold.

But lo ! Th' almighty's shafts are sped,
Their malice to reward,
And pointed at th' oppressor's head
The arrows of the Lord. 20

Yes. Their own sland'rous tongues shall be
The cause of their decline.
This hath God wrought ; and all, who see,
Shall own the work divine.

The righteous shall in God rejoice, 25
And in Jehovah trust ;
And all his saints shall with one voice
Pronounce their ruin just.

PSALM 65.

IN Zion praise on God attends.
The vow perform'd to Heav'n ascends.
O thou, that hearest pray'r, to thee
All flesh shall come, and bow the knee.
Sin, raging, claims me for her own. 5
But thou wilt for my guilt atone.
Thy chosen servant, Lord, is bless'd.
He in thy courts shall ever rest.

Oh, in thy holy temple plac'd,
Lord, may we still thy goodness taste ! 10
The wonders of redeeming love,
Grant us, our saviour-God, to prove,
From all the ends of Earth desir'd,
Beyond the farthest sea admir'd,
Who, girt with strength, alone didst place 15
The mighty mountains on their base,
Who bidd'st the raging deep be still,
And calm'st the people's boist'rous will,
That men from Earth's remotest shore
Thy gracious tokens may adore, 20
Prais'd by the morning's rising light,
And prais'd in darkness of the night !
Earth by thy present bounty teems.
Thou fill'st it with refreshing streams.
Thou bidd'st its corn break forth to view. 25
At thy command it springs anew.
Its furrows shine with moist'ning show'rs.
Thou blessest its prolific pow'rs.
The years with wealth 'tis thine to crown.
Thou bidd'st the clouds drop fatness down. 30
They cheer the desert's pastures wide.
The hills rejoice on ev'ry side,
While flocks the laughing hills adorn,
And valleys shout with rip'ning corn.

PSALM 66.

YE lands, be joyful in the Lord,
Sing praises to his name,
And thro' the earth with one accord
Extend his glorious fame !

Say to our God—' How great art thou, 5
 ' In all thy works how high !
' Thy foes in mute amaze shall bow
 ' To own thy majesty :

' For all the world shall fear thy nod,
 ' And seek thy ways to scan.'—! 10
Come, and behold the works of God,
His wondrous works for man !

He bade the briny deep be dry.
We trod the parted main.
Great was our joy, our triumph high. 15
We hail his endless reign.

His eyes regard, his eyelids view
The children of mankind.
Fear shall consume the helpless crew,
To his just counsels blind. 20

Oh, praise our God, ye people ! Swell
The voice of his renown,
Who keeps our trembling soul from Hell !
Our steps shall ne'er go down.

For thou, O God, hast try'd and prov'd, 25
Like silver, what we are,
Nor hast thou from thy flock remov'd
The danger, or the snare.

Yet erst, when Egypt's armies proud,
Insulting, o'er us rode, 30
Rob'd in the flame or in a cloud,
Thou ledd'st to our abode.

I to thy house, my vows to pay,
With holocausts will go,
Which my lips promis'd in that day, 35
When I convers'd with woe.

With reeking incense I appear,
With goats and bullocks whole.
Ye, that fear God, draw nigh, and hear,
How he hath sav'd my soul !

My voice invok'd his pow'r divine.
I prais'd him with my tongue.
If to deceit my heart incline,
God will not own my song.

But God hath known, hath heard me pray :
And blessed be my guide,
Who hath not cast my pray'r away,
Nor turn'd his love aside !

PSALM 67.

MAY God pity his people and bless,
And the light of his presence bestow,
That all nations thy truth may confess,
All realms thy salvation may know !

Oh, praise him, ye people ! All lands, 5
Record his unspeakable worth !
He shall reign, and with righteous commands
Shall govern the nations on Earth !

Oh, praise him, ye people ! The field
Its fruits shall abundantly pour. 10
For our God all his blessings will yield,
And his mercies all Earth shall adore.

PSALM 68.

RISE, God ! Let all thy foes retire !
Let all, who hate thee, fly !
Th' ungodly, like the smoke, expire ;
And, like the wax before the fire,
They in thy presence die. 5

But ye, his saints, with glad acclaim
Send forth his praise afar !

Sing to the harp his glorious fame,
And tell, that Being is his name,
Heav'n his triumphal car ! 10

With joy and gladness round him press,
And make his praises known,
Who will the widow's wrongs redress,
And for the poor and fatherless
A father's kindness own ! 15

God from his everlasting shrine
Will set the pris'ner free,
Divided families combine,
Yet leave the rebel still to pine
In hopeless agony. 20

O God, what time thy pillar'd cloud
Led Israel on his way,
Earth trembled, Heav'n observant bow'd,
And Sinai's flaming top avow'd
The God of Israel's sway. 25

Gently thy rain, Jehovah, fell,
And cheer'd thy weary land :

For there thy chosen host shall dwell,
Thy poor and harrass'd Israel,
 Beneath thy shelt'ring hand. 30

Jehovah gave the choral lay.
 Myriads prolong'd the strain—
' Kings with their armies in dismay
' Fled, vanquish'd, and resign'd the prey
 ' To Israel's peaceful train. 35

' Tho' late 'mid servile tasks your mien
 ' Dim and discolor'd grew,
' Soon, like the dove, ye shall be seen
' With golden feathers' glitt'ring sheen,
 ' And wings of silv'ry hue.' 40

When God had scatter'd kings in flight,
 True to his chosen still,
He cloth'd them, like the snowy height
Of Salmon. Rests at length my sight
 On God's elected hill ? 45

Or does its tow'ring front appear
 Like Basan's stately fell ?

Nay. Look not down, ye cliffs severe !
This is the hill of God ; and here
He will for ever dwell. 50

Chariots ten thousand, round him spread,
Jehovah's march attend.
Bright seraphs guard his presence dread,
As erst on Sinai's holy head,
And view their God ascend. 55

Lord, thou hast led thy captive train
On high before the throne,
And saving gifts dispens'd to men,
E'en to thy foes, that God again
May dwell among his own. 60

Bless'd be Jehovah, who bestows
Rich stores of daily love !
From God, our God, salvation flows.
The paths of Death Jehovah knows,
And will his conqu'ror prove. 65

Wrath on the rebels God will pour,
And gath'ring vengeance heap.

But God hath said—‘ I will restore
‘ My flock from Basan, as of yore,
‘ And Edom’s angry deep.’ 70

Then shall thy feet in slaughter wade.
Thy foes shall dogs devour.
But now thy mercy is display’d,
Ent’ring, in godlike pomp array’d,
Thy holy seat of pow’r. 75

The singers lead with solemn lays.
Their steps the minstrels trace.
The swelling strain the timbrels raise.
Oh, from the heart Jehovah praise,
The source of Israel’s grace ! 80

Once num’rous Benjamin is there,
A dwindled family.
Thither great Judah’s council fair
And Zebulun’s bright chiefs repair
With princely Naphtali. 85

Thy God upholds thee. Lord, maintain
The mercy thou hast wrought !

So in Jerusalem thy fane
Shall witness many' a regal train,
 With sumptuous off'rings fraught. 90

Quell thou that crocodile abhorr'd,
 And scatter from thee far
The bulls and calves, a bestial horde,
By rev'lling devotees ador'd,
 With all their pomp of war ! 95

Then princes shall from Egypt spring,
 Arabia look to God.
Sing to him, Earth ! His praises sing,
Who rides upon the tempest's wing !
 His voice is heard abroad. 100

Let Israel all his glories trace !
 His strength is in the heav'n.
Fear'd, honor'd from his holy place,
He gives his people strength and grace.
 All praise to God be giv'n ! 105

PSALM 69.

SAVE me, O God ! The floods aspire.

My spirit they invade ;
And, sunk in depths, my footsteps tire,
As thro' the waves they wade.

Weary'd with ceaseless groans, I faint. 5

With failing strength I cry.
Yet God regards not my complaint,
Tho' e'en my throat is dry.

More than the hairs upon my head
Are they, that do me wrong ; 10
And e'en the foes, who wish me dead,
Tho' innocent, are strong.

I paid them what I never took.
My weakness, God, thou know'st,
And, if in guile to thee I look, 15
Record'st the impious boast.

Let not thy servants be asham'd,
Lord, God of hosts, thro' me,
Nor one by Israel's God disclaim'd,
That humbly trusts in thee ! 20

While for thy sake I bear reproof,
Shame overspreads my eyes.
From me my brethren stand aloof.
Their brother they despise.

Zeal for thy house devours my soul. 25
I bear the scorner's scorn.
E'en tho' I fast, no friends condole.
They mock me, when I mourn.

In sackcloth clad, the mourner's state,
Their mirth I still provoke, 30
The scoff of judges in the gate,
And e'en the drunkard's joke.

But, Lord, to thee I turn my face
In an accepted hour.
Hear me, O God ! Put forth thy grace, 35
And shew a saviour's pow'r !

Quell the deep gulfs, that round me rise !

Preserve me from my foes !

Let not the stormy deep surprise,

Or pit around me close ! 40

Thy plenteous love, Jehovah, shew !

Thy love is pure delight.

Oh, hide not then thy presence now,

Nor cast me from thy sight !

For angry troubles near me roll. 45

Haste thee, and see my woes !

Draw nigh, and bless, and save my soul,

Tho' menac'd by my foes !

Thou know'st my shame. Thou feel'st my smart.

Thine eyes my foes survey. 50

'Tis thy rebuke, that breaks my heart,

Thy sorrows, that dismay.

My tears and sighs they lov'd to flout.

All pity they deny'd.

They slak'd with vinegar my drought, 55

And gall for meat supply'd.

Oh, let their table be a snare,
A pit their feet before,
And let the things, that shew most fair,
Endanger them the more ! 60

Blind be their darken'd eyes, oppress'd
Their neck with ceaseless weight !
Thy burning wrath upon them rest,
And bitter be thy hate !

Their dwelling bare to public view ! 65
Let none their tents possess !
For, whom thou chast'nest, they pursue.
Thy mourners they oppress.

Oh, let them fall from sin to sin,
Nor know thy healing grace, 70
And write them not thy book within,
Nor grant in Heav'n a place !

Me, when I lie in woe and pain,
Thy help, O God, shall raise.
The name of God with joyful strain 75
I evermore will praise.

This to my God shall more delight

Than costliest victims give.

Rejoice, ye humble ! Seek his sight,

That so your soul may live ! 80

His captive flock Jehovah hears,

Nor will the poor disdain.

Praise him, O Earth, ye heav'nly spheres,

Thou Sea, with all thy train !

For God will Zion's foes repel,

85

And Judah's state reclaim.

There our posterity shall dwell

With all, that love his name.

PSALM 70.

HASTE thee, Jehovah ! Haste to aid !

Make haste, O Lord, to save !

Together let them be dismay'd,

That hunt me to the grave !

Drive back in wrath the race abhorr'd, 5
Who triumph, when I mourn !
Ruin and shame be their reward,
Who taunt me with their scorn !

Let all, who seek thy holy name,
Thy joy and gladness prove, 10
And all—'The Lord is great'—exclaim,
Who thy salvation love !

Tho' I with grief and weakness bow,
Jehovah marks my woe.
My saviour, my redeemer thou. 15
Be not, Jehovah, slow !

PSALM 71.

LORD, in thee I put my trust.
Raise, oh ! raise me from the dust,
And with thine own most righteous love
Haste to save me from above !

Lord, Jehovah, bow thine ear !
Haste, my saviour, to appear !
Thou art my fortress and my rock.
Shield me from the tempest's shock !

O my castle and my hill,
Save me from impending ill, 10
And, when the wicked spread their snare,
Let my feet be still thy care !

For, O God, my hope art thou.
From my youth to thee I vow.
I from the womb on thee was thrown. 15
Thou hast been my God alone.

Though myself despis'd, abhorr'd,
I will ever praise thee, Lord.
From men to thee I make appeal.
Let me sing thy truth with zeal !

Let me praise thee all the day !
Cast me not in age away,
And now forsake me not at length
'Mid decaying age and strength !

For my foes against me spoke.
Secret spies their counsel took.
' God has forsaken him'—they said.
' Spare him not ! For none can aid.'

Go not far, O God, away !
For my succour near me stay !
Let them, that hate me, sorrow know,
Them, that wrong me, taste of woe !

I with patience will adore.
I will praise thee more and more.
Thy truth my mouth shall love to shew :
For no end thy mercies know.

I will in thy strength alone,
Lord, thy righteousness make known.
Thou from my youth hast taught me, God.
I thy works will spread abroad.

Though my limbs and strength decay,
Oh, regard my tresses grey,
Till to this age I shew thy might,
To the next thy pow'r recite.

Righteous art thou, God, and high. 45
Thou hast sav'd us wondrously.
Who is there like to thee, O God?
Though I feel thy chast'ning rod,

Yet wilt thou return once more,
Raise, refresh me, and restore, 50
Lift me to honour from the ground,
And with heav'nly joys surround.

Therefore I thy truth will sing
To the harp's melodious string.
Hence, when each day thy praise I tell, 55
Holy king of Israël,

Scarce my lips and ransom'd soul
Their glad feelings will control :
For all, that have my mis'ry sought,
Are to shame and ruin brought. 60

PSALM 72.



CLOTHE the king with thy salvation !

Let the son with truth be deck'd !

He, O God, will judge the nation,

He thy helpless flock protect.

Then the mountains peace shall bring. 5

From the hills shall justice spring.

He will bring the simple near thee,

Crush the proud, defend the poor.

They from age to age will fear thee,

While the sun and moon endure. 10

Like the gentle rain or dew,

He will cheer their gladden'd view.

In his day the just shall flourish.

While the sun and moon remain,

He in peace his flock will nourish, 15

And extend his ample reign

Far as Ocean's farthest surge,

Far as Earth's remotest verge.

Edom's hosts shall kneel before him.

All his foes shall lick the dust, 20
Tarshish and the isles adore him.

Saba's chiefs in him shall trust.
Ev'ry king shall own his sway.
Ev'ry nation shall obey.

He the spirits, that would perish, 25
Shall from ev'ry want secure.

He his praying saints will cherish,
Help the helpless, bless the poor.
Dear their life he will esteem,
And from ev'ry wrong redeem. 30

He shall live. To him presented,
Gold from Saba shall be brought,
Pray'r to him be daily vented,
Ev'ry day with praise be fraught.
Though at first a scanty crop 35
Scarcely fringe the mountain top,

Soon, like Lebanon, its beauty
Shall with trembling fruit distend.
At his name in love and duty
Ev'ry living tribe shall bend. 40

While the moon and sun remain,
All shall bless his glorious reign.

Bless with loudest adoration,
Bless our wonder-working Lord !
Bless our God ! By Israel's nation 45
Ever be his name ador'd !
Earth and Sea, resound again
All his praise ! Amen ! Amen !

PSALM 73.

THE love of God, by Israel seen,
Shall rest on all, whose hearts are clean :
And yet my steps began to slide.
My feet had well-nigh turn'd aside :
For fools no deadly perils know, 5
But fat, and strong, and lusty grow.
No grief, like others, they sustain,
Nor fear, like men, the taste of pain :
And hence with pride they swell, and rage ;
And cruel thoughts their hearts engage. 10

Lo ! They are rich, and fat, and sleek ;
And proud are all the words they speak.
They poison others, and blaspheme
The majesty of God supreme :
For thro' the world their words they fling, 15
And tempt with threats th' eternal king.
Therefore the people swell their train ;
And pomp and pow'r with them remain.
' Tush ! '—say they. ' How should God descry ?
' Sees he on Earth, who dwells on high ? ' 20

Lo ! These are the ungodly. These
Prosper, and thrive, and are at ease.
' Surely in vain my heart I cleanse,
' And wash my hands in innocence.'—
Thus day by day I wept, forlorn, 25
And vex'd my spirit ev'ry morn,
Till I had almost judg'd, like them,
And learn'd thy children to condemn.

To solve the myst'ry then I sought.
But long it mock'd my baffled thought, 30
Till to the house of God I pass'd,
And learn'd thy judgments, first and last,
How slipp'ry paths their steps decoy,
Steps, that exalt, but to destroy.
Then, oh ! how quickly they descend, 35
And perish by a fearful end !

E'en as a dream, when we awake,
Their image shall its place forsake.

Yet still my heart was griev'd ; and still
Would anxious doubts my bosom fill. 40
So foolish was I, and supine.

No brutish sense more hard than mine :
And yet with thee I ever stand ;
And thou uphold'st me with thy hand,
Shalt guide me with thy counsel still, 45
And with thy light my spirit fill.
Whom have I, Lord, in Heav'n, but thee,
On Earth what rival Deity ?

My spirit faints. My heart decays.
But God is still my hope, my praise. 50
For thou th' apostates wilt o'erthrow.
The faithless shall thy vengeance know.
Yet may I still to God adhere,
And still the lord, Jehovah, fear,
And in the gates of Zion trace 55
Thy ways of love, thy work of grace.

PSALM 74.

LORD, wilt thou still reject us, as of old ?
Still smokes thy wrath against thy pastur'd fold ?
Think on thy ransom'd nation ! Mark the line, }
Stretch'd o'er a host, acknowledg'd erst, as thine ! }
Think on mount Zion, once thy glory's shrine ! 5 }
Visit the desolated spot again,
The sanctuary, which thy foes profane,
Where now their hatred mocks our tribes forlorn,
And waves the trophy'd symbols of their scorn !
Lost is that skill, which carv'd the destin'd tree 10
In story'd grace, and mystic tracery ;
And all the relics of our greatness feel
The ruthless ruin of the spoiler's steel.
They give thy sanctuary to the flame,
Lay in the dust the house, that own'd thy name, 15
And in their hearts say—' Let them perish all ! '—;
And ev'n our synagogues have shar'd our fall.
Nor sign, nor prophet do we longer know,
Nor seer, thy destin'd period to foreshew.
How long shall, God, thine enemy defame ? 20
For ever shall the foe blaspheme thy name ?

Why is thine arm, thy vengeful arm, repress'd ?
Pluck thy right hand from out thine injur'd breast !
For thou from earliest ages art our king.
'Twas thine salvation to thy host to bring, 25
Thine the proud deep to tame and to divide,
To crush the dragon in his native tide,
The pow'r of huge Leviathan suppress,
And feed thy people in the wilderness.
'Twas thine the fountain and the flood to cleave, 30
And bid the stream his empty'd channel leave.
Thine is the day, O God. The night is thine.
Thou mad'st the light. Thou bad'st the sun to shine.
Earth took her vary'd form at thy command.
The summer and the winter own thy hand. 35
Oh, think, Jehovah, how thy foes defame,
How thy vain foes blaspheme thy holy name !
Give not thy turtle to the madding crowd,
Nor quell thy scatter'd flock before the proud !
Think on thy covenant ! For we reside 40
Amid the haunts of cruelty and pride.
Send not thy injur'd people back with shame !
But let thy suff'ring tribes resound thy name !
Arise, O God, and plead thy righteous cause !
Think, how the guilty crew deride thy laws ! 45
Forget not all the malice of thy foes !
For still their rage augments, and still their fury grows.

PSALM 75.

THEE, God, we praise. We bless thy name.
Thy coming all thy works proclaim.
My promis'd throne when I ascend,
Justice shall all my acts attend.

See! The land trembles with its train. 5
Its tott'ring pillars I sustain.
I bade th' ungodly check their scorn.
I bade the fools depress their horn.
' Toss not your vaunting horn, '—I said—
' Nor with stiff neck our hopes upbraid ! 10
' For neither from the west, nor east,
' Nor south, is pow'r or fame increas'd.
' But God, as judge, all realms surveys.
' 'Tis his to humble, or to raise.
' For in Jehovah's awful hands, 15
' With liquor charg'd, a chalice stands.
' Full-spiced, he pours the ready draught.
' Its lees are by the wicked quaff'd.'
But I will praise th' Almighty's name,
And swell the God of Jacob's fame. 20
The sinners' pow'r I will destroy ;
And saints shall lift their head with joy.

PSALM 76.



God is in Judah known.

Israel extols his name.

In Salem he has plac'd his throne.

In Zion lives his fame.

There did he break the shield, 5

The battle, and the bow.

There to his glorious might shall yield

The desolating foe.

There is the spoiler spoil'd.

The proud have slept their sleep. 10

There are the men of battle foil'd

In one promiscuous heap.

When thy rebuke is heard,

Both horse and car expire.

Thou, God of Jacob, shalt be fear'd. 15

Oh, who shall meet thine ire ?

Heav'n utter'd thy decree.

Earth, trembling, paus'd to hear.

Soon shall the world thy judgments see.

Thy saints no more shall fear. 20

Man's wrath shall give thee praise.

His wrath shall be restrain'd.

A tribute to Jehovah raise,

From all the world obtain'd !

Let all adore his reign, 25

And own his peerless worth !

The pow'r of chiefs he will restrain,

And quell the kings of Earth.

PSALM 77.

I WITH my voice to God will cry.

To God I lift my voice on high ;

And he will hear me sue :

For nightly I Jehovah sought,

When pain oppress'd my anxious thought, 5

My soul no respite knew.

I think on God in woe and pain.
In sorrow I to God complain.
My waking eyes thou bidd'st me close.
My falt'ring tongue its use foregoes. 10
I muse on former days, and try
To wake forgotten minstrelsy.
By night I commune with my heart,
And search my soul thro' ev'ry part.
Oh, will Jehovah never spare, 15
Ne'er listen to the voice of pray'r ?
Say ! Is his mercy gone, and fled,
His promise fall'n asleep, and dead ?
Hath God forgotten to be good ?
And is his love by wrath subdu'd ? 20
Nay. 'Tis my weakness. I will trace
The years of his right hand and grace,
Recal his wonders, and unfold
The page of his proud deeds of old,
Talk of thy glorious works, O God, 25
And all thy mercies spread abroad.
Holy art thou, O God, and high.
Where is the god with thee to vie ?
Thou art the mighty God, who shew'st
Thy love to all thy chosen host. 30
Thou hast display'd thy pow'r and grace
To Jacob's tribes, and Joseph's race.

The waters saw. The depths survey'd.
They saw thee, God, and were dismay'd.
Thunder'd the clouds, and pour'd the sky. 35
Thine arrows went abroad on high.
Thy thunders roar'd. Thy lightnings flash'd.
Trembled the earth, and shrunk, abash'd,
While 'mid the sea, and through the wave
No sign thy printless footstep gave, 40
Till pass'd, like sheep, the hosts of God,
At Moses' word, and Aaron's rod.

PSALM 78.

My people, hear my voice ! Incline
Your ear to minstrelsy divine !
In proverbs I my lips unseal,
And ancient wisdom will reveal,
Facts, by ourselves observ'd and known, 5
And wonders, to our fathers shewn.
We will not to our sons deny,
Or hide from late posterity

The praises, by Jehovah won,
But tell the wonders he hath done. 10

Jacob his testimony saw,
And Israel heard his righteous law.
He bade our hoary sires apprise

 Their children of his praise ;
And children's children shall arise, 15
To bid succeeding times be wise,

 And babes of other days,
That they on God their hope may set,
And none of all his works forget,

 But his behests obey, 20
And not their father's steps retrace,
That stubborn and rebellious race,
A race of weak and wav'ring mind,
Whose spirit still from God declin'd.

The sons of Ephraim, though they rose, 25
With arrows arm'd, and bearing bows,
Fled in the battle-day.

They kept not the commands of God,
Nor in his paths with patience trod,
But all his mighty works forgot, 30

The mighty works his hands had wrought.
Thus our forefathers saw his works in vain
On Egypt's soil, and courtly Zoan's plain.

He clave the waters, and they pass'd.

The billows, like a heap, were cast. 35

He led them in a cloud by day.

By night in flames he track'd their way.

A rock he in the desert clave ;

And rivers gush'd in many' a wave.

He bade the mount with waters teem, 40

And issue in a plenteous stream.

Yet still they sinn'd against him more,

And griev'd the God they should adore.

Against their king they spoke, and said—

' Can God a table in the desert spread ? 45

' Behold ! He smote the mountain's barren side ;

' And waters gush'd in many' a flowing tide.

' Can he supply a more substantial fare,

' And for his people meat and flesh prepare ? ' }

Therefore Jehovah heard, and would not spare. 50 }

A vengeful fire in Jacob broke.

Wrath against Israel awoke,

Who would not in their lord confide,

Nor on their saviour-God rely'd,

Tho' he for them his clouds had riv'n, 55

And op'd the golden doors of Heav'n,

Tho' manna round their tents he rain'd,

And with Heav'n's meat his host sustain'd.

Thus men with angels' food were fed,
And sated with celestial bread. 60
He bade an eastern blast arise.
He bade the south wind sweep the skies.
With quails, like dust, he strew'd the land,
And feather'd fowl, like ocean-sand.
He made them round their tents descend, 65
And on their weary march attend.
They feasted, and were satisfy'd :
For he their fainting soul supply'd,
Nor e'en their fondest wish deny'd. }
Still was the food their lips within, 70
When wrath divine pursu'd their sin.
He smote with plagues their godless crew.
E'en Israel's favor'd sons he slew.
Nathless still more their God they griev'd,
Nor in his mighty works believ'd. 75
Therefore to woe their days were doom'd,
Their years in vanity consum'd.
His plagues recall'd him to their thought.
They turn'd, and God once more they sought.
Then they again their saviour fear'd, 80
And their redeeming God rever'd.
Yet, still to flatt'ring wiles inclin'd,
With words delusive fraught,

Their heart was hollow, and their mind
His covenant forgot. 85
But to their faults his love was blind ;
And he destroy'd them not.
Oft did he check the kindling fire,
And damp his justly waken'd ire,
Rememb'ring they were earth, a breath, 90
Passing awhile, then clos'd in death.
Oft in their march his wrath they mov'd,
And in the howling desert prov'd,
Oft tempted God, and back return'd,
And Israel's holy guardian spurn'd, 95
Forgot his might, forgot the hour
He sav'd them from th' oppressor's pow'r,
Forgot the wonders, wrought in vain
On Egypt's soil in Zoan's plain,
Where he their rivers turn'd to blood. 100
They fear'd to taste the choking flood.
He bade strange insects hide their soil,
And loathsome frogs deform,
Gave to the locust all their toil,
Their labour to the worm. 105
Their vines with hailstones he o'erthrew,
Their mulberries with blight.
Their cattle with the hail he slew,
Their flocks with scorching light.

His fury he upon them spent, 110 }
Resolv'd his jealous wrath to vent,
And evil angels 'midst them sent. }

He to his vengeance made a way, }
Spar'd not their lives to slow decay,
But gave them to the plague a prey. 115 }

He laid the heirs of Egypt dead,
Their glory in the tents of Ham.

His people, like a flock, he led,
And nurs'd them, like a tender lamb.

He bore them, undisturb'd and sound, 120

While on their foes the deep was thrown,
E'en to his sanctuary's bound,

The mountain, judg'd by right his own.
Before them he the heathens chas'd,
Their land by just allotments trac'd, 125 }
And there the tribes of Israel plac'd. }

There they displeas'd their God, and try'd,

Nor car'd his oracles to know,
But, like their fathers, turn'd aside,

And started, like a broken bow. 130

This God perceiv'd, and would not brook.

'Gainst Israel high disdain he felt.
His tent in Shiloh he forsook,
The tent, in which with men he dwelt.

He left his might in captive bands, 135
 His glory in the foeman's hands.
 He gave his people to the lance,
 And spurn'd his own inheritance :
 Wherefore the fire their youth consum'd.
 Their maids to singleness were doom'd. 140
 Their priests fell, victims to the sword,
 By weeping widows undeplor'd.
 Then, as from sleep, the Lord awoke ;
 And, as a giant, flush'd with wine,
 His flying foes at once he broke, 145
 And put to rout their scatter'd line.
 The tents of Joseph he disclaim'd,
 Nor Ephraim's num'rous tribe approv'd.
 But Judah for his tribe he nam'd,
 And chose mount Zion, which he lov'd. 150
 There rear'd he high his holy place,
 Like Earth's unalterable base.
 His servant, David, there he knew,
 And from the folds of sheep withdrew.
 He call'd him from the ewes aside, 155
 His people, Jacob, to provide,
 And Israel, his elect, to guide.
 With faithful heart the flock he fed,
 And with discreet direction led.

PSALM 79.

THE heathen thine inheritance invade,
 O God. Thy holy temple they degrade,
 And have Jerusalem in ruins laid. }
 The bodies of thy saints they cast away,
 To the wild rangers of the field a prey, 5 }
 Or to the fowls of Heav'n thy servants' flesh betray. }
 Like water, round Jerusalem they shed
 Thy people's blood, and none bemoan the dead.
 Jests to our neighbours we are found,
 A scorn to all, that dwell around. 10
 Oh, when, Jehovah, will thy wrath expire?
 For ever shall thine anger burn, like fire?
 Pour out thy rage on all, that know not thee,
 The realms, that ne'er invoke thy majesty!
 Oh, think not on our sins of olden time! 15
 Our souls are sinking to the grave.
 Let then thy love be swift to save!
 Help, God of our salvation! Send
 Aid from thy throne, and prove our friend!
 Assert thine own great name, and cancel ev'ry crime!

Why should the heathen say—‘ Where is their
 God ?
 ‘ Haste ! O’er the nations let him stretch his
 rod,
 ‘ Avenge his servants’ blood, and spread his name
 abroad ! ’
 Hear from thy throne the sorrow’ing captives’
 sigh,
 Save by the pow’r the pris’ner, doom’d to die, 25
 And all our neighbours’ calumnies reward
 By sev’nfold vengeance in their bosom, Lord !
 So we, thy people and thy pastur’d fold,
 From age to age thy glory shall uphold,
 Nor leave thy grace and saving truth untold. 30

 PSALM 80.

HEAR, Israel’s shepherd, thou, whose rod
 Leads Joseph, like a flock, abroad !
 Between the cherubs shine, O God !
 For Benjamin and Ephraim fight !
 Before Manasseh plead our right ! 5
 Stand forth, and save us by thy might !

Turn us, O God ! Thy brightness shew !

And we shall thy salvation know.

Jehovah, God of hosts, how long

Wilt thou abhor thy weeping throng ? 10

While tears for bread sustain our life,

And plenteous tears thou bidd'st us quaff,

We to our neighbours are a strife.

Our foes at all our mis'ry laugh.

Turn, God of hosts ! Thy brightness shew, 15

That we may thy salvation know !

A vine from Egypt thou hast brought,

And made proud nations give it place ;

And, when due clearance it had wrought,

It struck deep roots, and fill'd the space. 20

The hills were cover'd with its shade.

Its arms, like goodly cedars, grew.

Far as the sea its boughs it spread,

Its branches to the river threw.

Why hast thou rent its fence away, 25

And left it, ev'ry hunter's prey ?

The forest-boar disturbs its root.

The field-bred swine devours its fruit.

Return, O God of hosts ! Explore

From Heav'n, thy dwelling, as of yore, 30

And visit this thy vine once more !

The vineyard, planted by thy hand,
The branch, made strong by thy command,
Is burn'd with fire, to ruin doom'd,
In thy rebuking frown consum'd. 35
The man at thy right hand behold,
The son of man, thy champion bold,
And, lest we now from thee withdraw,
Oh, give us life, to keep thy law !
Jehovah, God of hosts, thy brightness shew ! 40
Turn us ! and we shall all thy goodness know !

PSALM 81.

To God, our strength, devoutly sing !
Swell the loud strain to Jacob's king !
Your anthem to the timbrel suit,
And strikè the harp, and touch the lute,
And let the trumpet's annual call 5
Announce our solemn festival !
For so was Israel's law express'd,
The God of Jacob's high behest,
To Joseph a memorial sent,
What time thro' Egypt's length he went. 10

- ' There a forbidden pray'r I knew. }
 ' The burden from his back I drew. }
 ' His hands their labour ceas'd to rue. }
 ' Thou cry'dst from pain. My ear I bow'd. }
 ' I answer'd from the thunder-cloud ; 15 }
 ' And for thy trial thus I vow'd— }
- " Hear, O my people ! Hear me now protest !
 " Israel, if to my voice thou wilt attend,
 " No foreign god within thy bounds shall rest,
 " Nor shall thy knee to gods forbidden bend. 20
 " I am thy God, Jehovah. I }
 " Chang'd thine Egyptian slavery. }
 " Eat ! For I richly will supply." }
- ' But Israel would not hear my voice.
 ' My people made not me their choice. 25
 ' I left them to their hearts' intent.
 ' They in their own devices went.
 ' Yet, had my people heard their God,
 ' Could Israel in my ways have trod,
 ' Their foes I soon would have subdu'd, 30
 ' And all their enemies pursu'd.
 ' Who hate me, should before me bend.
 ' But Israel's time should never end,
 ' Supported with celestial bread,
 ' And from my rock with honey fed.' 35

PSALM 82.

God in the council of the mighty stands.
The gods receive his high commands.
How long will ye pervert the laws,
And help the wicked in his cause?
The poor and fatherless uphold ! 5
Do justice to the weak and old !
Rescue the needy and the poor,
And from th' oppressor's rage secure !
They know not. They will never learn.
They walk in night, and nought discern ; 10
The state's foundations they o'erturn. }
' Ye all are gods'—I fondly deem'd.
Sons of the highest once ye seem'd.
But ye, like mortals, shall decay,
And, like Earth's great ones, die away. 15
Arise, O God ! The world redress !
For thou all nations shalt possess.

Amalekites and Philistines

With those, who dwell at Tyre,
And with Assyria's banner'd lines
The sons of Lot conspire. 20

Like Sisera, their force repel,
Like Jabin's ranks, confound,
Who at the brook of Kishon fell,
As dung upon the ground !

Their princes and themselves alike, 25
Like Zeeb and Oreb, slay !
Like Zebah and Zalmunna, strike
Their chiefs with fell dismay !

And, while they vaunt—' The tents of God
' Shall be our home assign'd '—, 30
Lord, cast their wither'd hosts abroad,
Like stubble to the wind !

As fire upon the mountain preys, .
As flames the wood devour,
So let thy storm their hearts amaze, 35
Thy tempest quell their pow'r !

Fill thou their cheeks with burning shame,
And let them fall away !
Oh, let them seek Jehovah's name,
And silently decay ! 40

Thus they shall know, that thou, O Lord,
To their eternal shame
Art to the ends of earth ador'd.
Jehovah is thy name.

PSALM 84.

How lovely is thy tent,
Thou Majesty divine !
My soul is fix'd and bent
To seek thy holy shrine.
My heart and soul with keen desire 5
To thee, the living God, aspire.
The sparrow builds her nest.
The swallow tends her brood.
So in thy house I rest,
My sov'reign, and my God. 10

How blest are all, who there adore,
And learn to praise thee evermore !
Blest is the man, who trusts in thee,
The pilgrims, who thy pathways heed.

In Baca's vale they find a stream. 15

With rain their pools and cisterns teem.

From strength to strength they shall proceed,
And Zion's God at last shall see.

Jehovah, God of hosts, attend !

Thine ear, O God of Jacob, bend ! 20

Behold, thou lord of help and grace !

Look on thine own Messiah's face !

For in thy courts a single day

Shall years and centuries outweigh ;

And in thy house to keep the door 25

Than lordliest tents I value more.

Jehovah is a sun and shield.

Our God will grace and glory yield.

No blessing will his love refuse

To him, who holiness pursues. 30

Lord, God, Jehovah, blest is he,

Who trusts, thou king of hosts, in thee.

PSALM 85.

LORD, in great mercy thy land thou hast pity'd.

Fully has Jacob's captivity ceas'd,
All his offences divinely remitted,
All his transgressions for ever releas'd.

Angry no more at our sinful behaviour, 5
Turn'd from thy fierce indignation away,
Turn us, O God ! Be our guide and our saviour !
Let not thine anger recover the sway !

Wilt thou retain thy displeasure for ever ?
Hid'st thou thro' all generations thy face ? 10
Wilt thou not turn ? and shall Israel never,
Cheer'd by thy spirit, rejoice in thy grace ?

Shew us thy mercy, Jehovah, our sov'reign !
Haste ! To our pray'rs thy salvation accord !
Still will I listen in hope of discov'ring 15
All the behests of Jehovah, my lord.

Peace he will speak to his reconcil'd nation,
Peace, if to folly they turn not aside.
All, that revere him, shall taste his salvation.
Glory again in our land shall reside. 20

Truth will to Peace be for ever united,
Righteousness form an alliance with Love.
Truth from the earth will spring forth, while,
delighted,
Righteousness looks from her mansion above.

Good is Jehovah to all, who adore him. 25
Fruits at his bidding our land shall provide.
Righteousness, clearing a pathway before him,
All the designs of his goodness shall guide.

PSALM 86.

Bow down thine ear, O Lord, and hear !
For I am poor ; and woe is near.
Thy servant, who confides in thee,
Preserve, O God, in sanctity !

Be gracious to me, O my God, 5
That daily I thy name may laud !
To thee, Jehovah, I aspire.
Oh, listen to my heart's desire !
For great, Jehovah, is thy love.
Who seek thee, all thy goodness prove. 10
Give ear, Jehovah, when I pray !
The voice of my petition weigh !
In trouble I to thee will cry :
For thou regard'st my misery.
Like God to thee, O Lord, is none : 15
For none can do, as thou hast done.
Earth's utmost verge, to God restor'd,
With all her tribes, shall own her lord.
To thee, O God, all creatures bow.
The true, the only God art thou. 20
Teach me, Jehovah, all thy way !
And I shall never go astray.
Renew my spirit by thine own !
And I shall fear thy name alone.
With all I feel or think or know 25
I will thy praise, Jehovah, shew.
Thy endless glory I will raise,
And all the remnant of my days
Will thee, my God, Jehovah, praise. }

Jehovah, thy benign control	30	}
Redeem'd from Hell my captive soul,		
And brought me back, alive and whole.		
O God, the proud against me rise,		}
And banded foes my death devise.		
They set not thee before their eyes.	35	
But thou, O God, a God of ruth,		}
Plenteous in goodness and in truth,		
Bear'st with our sins in age and youth.		
Turn then at length ! My woes redress !		}
The son of thine handmaiden bless,	40	
And let me all thy strength confess !		
Shew me some token of thy grace,		}
That e'en my foes may in my face		
Their shame and thy forgiveness trace !		

PSALM 87.

Jehovah Jacob's tents above
 The gates of Zion deigns to love.
 City of God, high sounds to thee
 The strain of sacred minstrelsy,

When Rahab proud and Babel fair 5
I 'mid my friends with thee compare,
And to Arabia, Caphtor, Tyre
Prefer meek Zion's hallow'd choir.
Th' historic angel shall declare
Each saint was born and nourish'd there. 10 }
Jehovah will her strength repair.
Jehovah will his saints recount,
And trace them to his holy mount.
His priestly choir shall swell the line.
My springs of glory, Lord, are thine. 15

PSALM 88.

GOD of my salvation, hear !
To my vow incline thine ear !
By night and day to thee I cry.
Let my voice ascend on high !

For my soul fierce sorrow rends ; 5
And to Hell my spirit tends.
I am, as one, whose strength decays,
Closing sad my weary days.

Free among the mangled slain,
Who in silent graves remain, 10
Who from remembrance now are gone,
From thy hand in silence thrown,

Thou hast laid me in the deep
'Mid despair and endless sleep.
Thine indignation holds me down. 15
Thou hast aw'd me with thy frown.

Far from my acquaintance cast,
Thou hast chain'd thy captive fast ;
And, tir'd with watching all my foes,
Sad and dim my eyesight grows. 20

Help, Jehovah ! or I fall.
Hear, Jehovah, how I call !
For who in death thy works can tell ?
Who shall sing thy praise in Hell ?

Shall thy glory there be known, 25
In the tomb thy wonders shewn ?
Or shall thy goodness cheer those shades,
Which Forgetfulness pervades ?

Lord, to thee my voice I send.
Early shall my cry ascend. 30
Why, Lord, abhorrest thou my face,
Why withdraw'st thy healing grace ?

Like a man of woe, I lie,
Fond of life, yet doom'd to die.
E'en from my youth I feel thy frown. 35
Thy displeasure keeps me down.

Thus with fears beset, my foes,
Like a flood, my steps enclose,
While all my friends are from me fled,
All, who lov'd me, gone, or dead. 40

PSALM 89.

My song shall praise Jehovah's love,
His truth from age to age declare,
Love, that is shrin'd the heav'ns above,
And Truth, that reigns for ever there.

' My servant, David, mine elect, 5
' With thee an oath-bound league I make.
' Thy seed I always will protect.
' I never will thy throne forsake.'

O Lord, the heav'ns thy work shall boast,
And to the saints thy truth declare. 10
For who is he in Heav'n's high host,
That with Jehovah shall compare ?

And who among the gods is he,
That, like Jehovah, shall be fear'd ?
To him all saints shall bow the knee, 15
Alike in Heav'n or Earth rever'd.

Who is, Lord, God of hosts, like thee?

Thy truth, most mighty, spans the skies.

Thou rul'st the raging of the sea.

Thou still'st its waves, when they arise. 20

Fall'n Egypt owns thy hand divine.

Thine arm shall all resistance quell :

For thine is Heav'n, and Earth is thine,

And thine the lowest base of Hell.

Thou mad'st the south, and thou the north. 25

Tabor and Hermon own thy might :

For, when thy hands thou stretchest forth,

Strength and dominion arm thy right.

Thy seat is form'd on righteousness,

Thy throne on truth and equity. 30

Mercy shall go before thy face,

And gladden'd nations hope in thee.

They in thy light shall walk abroad,

And daily in thy name delight,

Shall boast the righteousness of God, 35

And glory in his saving might.

For thou shalt lift our horn on high,
And all thy host to honour bring.
God is our refuge in the sky,
And Israel's holy one our king. 40

Thou hast erewhile thy purpos'd thought
In visions to thy saints made known.
' I have a mighty saviour sought,
' And claim'd a champion for my own.

' David, my servant, I have found. 45
' My holy oil proclaims his right.
' My hand shall keep his title sound,
' My arm sustain his soul with might.

' The foe shall ne'er his throne disgrace.
' His peace no son of guilt shall wound. 50
' His foes shall fall before his face,
' And all, that hate him, kiss the ground.

' But he my truth and love shall taste.
' His horn shall in my name delight,
' While on the sea his left is plac'd, 55
' And on the rivers rests his right.

- “Thou art my father,”—he shall cry—
“My rock of safety and my God.”
‘For I will lift my firstborn high,
‘Where earthly kings have never trod. 60
- ‘My mercy shall with him stand fast.
‘My cov’nant is for ever giv’n.
‘His seed for evermore shall last,
‘His throne be, as the days of Heav’n.
- ‘But, if his sons my law forsake, 65
‘And from my sacred judgments stray,
‘If they my holy statutes break,
‘And dare my word to disobey,
- ‘My rod shall smite. It shall not spare,
‘But with fierce stripes their backs assail. 70
‘Yet will I not my love forswear,
‘Nor let my faithful purpose fail.
- ‘My cov’nant shall be chang’d no more.
‘My promise I will still observe.
‘Once by my holiness I swore. 75
‘My word to David shall not swerve.

‘ His seed for ever shall endure,
‘ And like the sun his throne shall prove,
‘ Or like the moon, my witness sure,
‘ Who shews my truth in Heav’n above.’ 80

Yet hast thou scatter’d and destroy’d
And cast thine own anointed down,
Hast made thy servant’s cov’nant void,
And in the dust profan’d his crown.

Thou lov’st his fondest hope to foil. 85
Thou breakest his defensive rock,
While all, who pass, his wealth despoil.
His fall the jeering neighbours mock.

Thou hast sustain’d his foes’ right hand,
And made them triumph, and prevail. 90
Thou bidd’st him fall, where others stand,
And suff’rest his best sword to fail,

Quenchest his glory, as a blaze,
And castest to the earth his name,
Short’nest the morning of his days, 95
And cov’rest all his hope with shame.

How long wilt thou forget me, Lord ?
Wilt thou thy face for ever hide ?
When wilt thou lay aside the sword ?
When shall my soul with Peace reside ? 100

Remember, Lord ! My days are few.
Why hast thou made us all for nought ?
When Death's rude hand appears in view,
What soul shall live, and perish not ?

Lord, where is all thy promis'd love, 105
'To David sworn in happier days ?
Remember, how thy foes reprove
Thine own Messiah's holy ways,

And how I bear within my breast
The scoffs they aim at godly men ! 110
For ever be Jehovah bless'd !
Amen ! Eternal Truth, amen !

PSALM 90.

LORD, in all ages thou hast been our rest.
Or e'er the mountains heav'd their barren breast,
Or thou hadst spread the earth and heav'ns abroad,
For ever and for ever thou art God.
Thou hast to ruin all our race consign'd. 5
Thou say'st—' Return, ye children of mankind !'
A thousand years are moments in thy sight,
Glide, like a day, or seem a watch by night.
Thou humblest nations. Like a sleep, they pass,
And wither in the rising dawn, like grass. 10
Their morning blossoms shrink ere ev'ning tide,
Mown by the scythe, and in the garner dry'd :
For in thine anger we are all consum'd,
And by thy wrath to swift destruction doom'd.
Our failings thou hast search'd, our faults of youth 15
Scann'd and explor'd by the clear light of truth.
Hence all our days in thy displeasure fail.
We waste our years, and close them, like a tale.

Our years are sev'nty, when their days are told,
Or, if to eighty years our ling'ring health should
hold, 20

Their very length is weariness and woe.

So quickly they are gone. So quickly we must go.

Who knows thine anger in its fearful height,
Or feels a dread, proportion'd to thy might?
Teach us to count our days with saving skill, 25
That heav'nly wisdom may our spirits fill!
Return, Jehovah! When wilt thou return?
Oh, let thy grace refresh us, when we mourn!
Let each new morn thy plenteous goodness bring,
That thro' the day we may rejoice and sing! 30
Give joy, proportion'd to our days of grief;
And for our years of suff'ring grant relief!

Thy work shall in thy servants be display'd,
Thy sacred honour to their sons convey'd;
And we the grace, the dignity shall know 35
Our God, Jehovah, can on men bestow.
Only do thou still guide our daily care!
The labour of our hands do thou, O God, prepare!

PSALM 91.

WHO to Jehovah's shelter fly,
Beneath his shadow safe shall lie.
I will to thee, Jehovah, vow.
My strength, my hope, my God art thou.
He from the snare thy step will guide, 5
And turn the deadly blast aside.
He shall his feathers round thee spread. }
His folded wings shall guard thy bed, }
His faithful promise shield thy head. }
The covert snare thou shalt not fear, 10
Nor the bold arrow's wing'd career,
The pestilence, that walks by night,
Or plague, that kills in noonday light.
A thousand shall beside thee die, }
And prostrate myriads near thee lie. 15 }
Yet still the storm shall pass thee by. }
Only thine eyes shall see and know
The sinners' final overthrow.

Because Jehovah, highest, best,
My hope, is still thy house of rest, 20
No plague shall near thy dwelling come,
No foe invade thy peaceful home.
But he his angels shall command
To bear thee in their guardian hand,
And lift thee o'er each craggy stone, 25
Where heedless steps might be o'erthrown.
Thou, o'er the snake and lion led,
Shalt all thy foes beneath thee tread.
' Who loves me truly, I will save from blame.
' I will exalt him: for he knows my name. 30
' He shall invoke me. I will hear his pray'r,
' Help him in trouble, save him from despair,
' With life and honour satisfy his mind,
' And my salvation give his soul to find.'

PSALM 92.

'Tis good to spread Jehovah's fame,
To sing thy praise, O Lord,
By day thy goodness to proclaim,
By night thy truth record,

To fill loud organs with thy name,
And strike the trembling chord.

For thou, Jehovah, art my pride.

Thy works are my delight.

Thy works are high. Thy ways are wide.

Thy thoughts elude my sight. 10

Yet fools look on, unedify'd,

Nor own thy matchless might.

Tho' sinners thrive and prosper now,

They spring, like grass, to die.

But, O our king, Jehovah, thou 15

Reign'st ever in the sky.

Soon shall thy foes submissive bow,

Or, scar'd, before thee fly.

Lord, while thy strength my horn supplies,

Thine oil anoints my face, 20

My foe's defeat shall cheer my eyes,

My ear his foul disgrace.

Like princely palms, the just shall rise,

Like cedars, fill the place.

The plants, that round thy temple grow, 25

Thy fost'ring care shall prove,

And e'en in age new clusters throw
The grace of youth above.
Thus they Jehovah's truth shall shew,
And vindicate his love. 30

PSALM 93.

JEHOVAH reigns, with matchless glory dight.
Jehovah girds himself about with might.
Fix'd is thy universe in boundless space.
It cannot shift its everlasting place.
Fix'd from eternal ages is thy throne. 5
To endless ages thou art God alone.
The floods, Jehovah, lift their voice, and roar.
The floods, the foaming floods, usurp the shore.
But higher than their waves Jehovah dwells.
His mightier voice the rebel ocean quells. 10
Just are thy words, Jehovah. In thy shrine
Truth ever lives, and holiness divine.

PSALM 94.

LORD, arise !

Lift, God, thine eyes !

Mock th' oppressor's boast,

And with glorious

Arm, victorious, 5

Judge thy rebel host !

Lord, what time

Shall finish crime ?

Shall his impious rage

Tremble never, 10

But for ever

Vex thy heritage ?

Widow, guest,

Alike oppress'd,

Plead with fruitless claim. 15

‘ Tush ! God hears not ’—

Thus he fears not

To blaspheme thy name.

Yet return !
False pride unlearn ! 20
Learn your God to fear !
Ears he planted,
Sight he granted.
He will see and hear,

Lord, thou know'st 25
Their impious boast :
For thine eyes survey
All their furious
Acts injurious,
Vainer still than they. 30

Blest the man,
Whom Woe to scan
All thy laws has driv'n !
For the humble
Ne'er can stumble,
While thou reign'st in Heav'n. 35

Thou wilt give
Their souls to live,
Thou their wrongs redress,

Till tyrannic
Hosts in panic 40
Shall no more oppress.

They the while,
Who, foes to guile,
Still thy truth pursue, 45
Blest alliance,
Bid defiance
To the godless crew.

Had not Heav'n
Due succour giv'n, 50
I had seen the grave.
Hear me, calling !
See me, falling !
Lord, be prompt to save !

Whelm'd and crush'd 55
With woes, that rush'd
Headlong o'er my soul,
'Twas thy favour,
Whose sweet savour
Could my pains console. 60

Wilt thou bless
Their wickedness,
Or that throne prolong,
Whence they issue
Their fell tissue, 65
Fraught with hate and wrong?

They conspire
With hateful ire
To condemn the just.
But, still near me, 70
God shall hear me.
In my lord I trust.

He repays
Their guilty ways.
He their pride o'erthrows, 75
Till their malice
Fills the chalice
Of their guilty woes.

PSALM 95.



SING to Jehovah ! With glad voice
The strength of our salvation praise !
Oh, let us in his light rejoice,
And anthems to his honour raise !

Jehovah is a mighty God. 5
Above all gods he plants his throne.
'Tis he, that stretch'd the plains abroad.
The lofty hills are his alone.

His is this vast terraqueous ball.
He form'd the sea. He made the shore. 10
Oh, let us kneel, and prostrate fall,
The God, who made us, to adore !

Jehovah is our God indeed.
We are the people of his choice.
We are the flock he deigns to feed. 15
Oh, hear to-day his warning voice !

‘ Harden your stubborn hearts no more,
‘ As in temptation’s weary day,
‘ The day of provocation sore
‘ In the wild desert’s tedious way, 20

‘ What time my love your fathers try’d,
‘ Prov’d me, and all my works survey’d,
‘ ’Till, bearing forty years their pride,
‘ At length with pain and grief I said—

“ This people are at heart perverse. 25
“ My ways are strangers to their breast ;
“ ’Gainst whom I breathe this awful curse—
“ They never shall attain my rest.”

PSALM 96.

NEW songs to our Jehovah sing !
Ye ransom’d nations, hail your king !
Oh, praise Jehovah’s name !

Sing ye his love from day to day,
Till all the heathen own his sway, 5
All earth his pow'r proclaim !

Jehovah's might our praise transcends.
Beyond all gods his fear extends :
For idol-gods are vain.
Jehovah form'd the heav'ns alone. 10
Glory and Pow'r sustain his throne,
And Worship decks his fane.

O ye of ev'ry name and tribe,
Worship and pow'r to God ascribe,
And pay him honour due ! 15
Bring presents to his sacred court,
And let consistent truth support
The love his goodness drew !

Tell ye throughout this earthly ball,
Jehovah is the king of all ! 20
Oh, spread the joyful sound !
Tell ye, 'twas his unaided hand,
That Earth's unfinish'd circle spann'd,
And to its centre bound !

Oh, publish to mankind abroad 25
The destin'd judgment of our God !
 Make known his last decree !
At that decree let Heav'n rejoice !
Let all the earth exalt her voice
 With all, that swim the sea ! 30

Oh, let the fields, and conscious wood
Sing of Jehovah, just and good !
 His dread tribunal stands,
Whence he the world shall judge, and give
To all the souls, that in it live, 35
 His last, his just commands.

PSALM 97.

THE Lord is king. Let Earth rejoice !
Let all the islands lift their voice !
Thick clouds around his seat are strown.
Judgment and Justice guard his throne.
Careering fire his face before 5
Destruction on his foes shall pour.

His lightnings have the world dismay'd.
The earth beheld, and was afraid.
The mountains at Jehovah's sight
Melted, like wax, with sore affright. 10
The heav'ns his righteousness make known.
All people shall his glory own.

Oh, perish all, who idols fear !
Ye gods, adore him, and revere !
Thy works, Jehovah, Zion heard ; 15
And Judah's daughter hail'd thy word :
For thou, Jehovah, dwell'st on high
Above all gods, above the sky.

All ye, who our Jehovah love,
See, that no evil ye approve ! 20
Jehovah shields his righteous band.
He saves them from the sinner's hand.
Light to the just he will impart,
And gladness to the true of heart.
Ye saints, proclaim Jehovah's grace ! 25 }
Before the world his greatness place, }
And all his holy wonders trace ! }

PSALM 98.

NEW songs to our Jehovah sing !
Great are the wonders of our king.
His arm is strong in fight.
The vict'ry he himself hath won,
And all his righteous wonders done 5
Before the heathens' sight.

He shall his constant truth and love
To Israel's scatter'd sons approve,
Till Earth from end to end
Salvation to our God ascribe, 10
And from each land, from ev'ry tribe
One note of praise ascend.

Oh, on the harp Jehovah praise !
Let trumpet, harp, and organ raise
The glory of his reign ! 15
With joy proclaim Jehovah king !
Let Ocean and his inmates ring,
And Earth's assembled train !

Ye floods, with cheering hand applaud !
Ye hills, be joyful in your God ! 20
For his tribunal stands,
Whence he the world shall judge, and give
To all the souls, that in it live,
His last, his just commands.

PSALM 99.

JEHOVAH still his throne maintains,
Tho' nations rage and swell.
He still between the cherubs reigns,
Tho' all the world rebel.
In Zion is Jehovah great. 5
Ye nations, hail his sov'reign state !

Great, fearful, holy is his name,
As all mankind shall own.
Justice attests thy righteous claim.
Thy judgments make thee known. 10
In Jacob thine unchanging sway
Judgment and righteousness display.

Oh, be Jehovah's pow'r rever'd !
Fall at his footstool, prone !
For God is holy, he who heard, 15
And answer'd from his throne
Moses, his priest, and Aaron's name,
And Samuel of prophetic fame.

Them erst from forth his pillar'd cloud
He graciously address'd ; 20
And they to his commandments bow'd.
They kept his high behest.
Thou heard'st, Jehovah, God, their pray'r.
Their failings thou wast fain to spare.

Yet, when their own vain ways they trod, 25
Thou didst their guilt chastise :
For holy is Jehovah, God.
Oh, hail the only wise !
Oh, to his sacred hill repair,
And laud and glorify him there ! 30

PSALM 100.

YE lands, in Jehovah rejoice !

Spread his praises with gladness abroad !

In his presence exult with glad voice,

And confess, that Jehovah is God !

We were form'd by his hand, not our own. 5

We are sheep of his pasture and care.

Then with gratitude come to his throne !

To his courts with thanksgiving repair !

Serve Jehovah with triumph and song,

Whose promise is faithful and sure ! 10

To him endless praises belong,

Whose truth shall for ever endure.

PSALM 101.

To thee, Jehovah, let me sing !

Thy love, thy truth shall wake my string.

My way shall be discreet and wise.
When shall thy presence cheer my eyes ?
I in my house with perfect heart 5
From all transgression will depart.
I will not cherish in my thought
A selfish deed, by Belial taught.
I hate the actions, that deceive.
They never to my heart shall cleave. 10
The wicked shall my love forego.
A stubborn soul I will not know.
Who deals in calumny and hate,
I will with speed exterminate.
The proud, the profligate, and vain 15
Shall never in my sight remain.
I seek the faithful of the land ;
And they shall still before me stand.
None shall attend me, but the just.
All liars shall afar be thrust. 20
No hypocrite shall near me dwell.
Sinners I quickly will expel,
And from Jehovah's city chase
All remnants of th' ungodly race.

PSALM 102.

O LORD, Jehovah, hear my pray'r,
And, when I cry, be pleas'd to spare !
Hide not thy face in my distress !
Hear, when for aid to thee I press !
Haste ! For my days, like smoke, decay. 5
My bones, like firebrands, waste away.
Like grass, my heart is parch'd and dead ;
And I forget my daily bread,
While thro' the mis'ry of my groans
Scarce to my flesh adhere my bones, 10
Lean, as a desert owl, and wan,
And famish'd, like a pelican,
With watching like the sparrow grown,
That on the house-top sits alone.
All day my foes pursue their strife, 15
And they, that hate me, seek my life.
Ashes my daily food appear. .
I mix my cup with many' a tear :
For late the terror of thy frown
Lifted me up, to cast me down. 20

Gone, like a shadow, are my days.
Like grass, my wither'd frame decays.

Yet, still unchangeable and sure,
Thou, Lord, Jehovah, shalt endure.
Thou wilt arise, and Zion bless. 25

'Tis time her sorrows to redress :
For lo ! Her stones thy servants view,
And all her ruin'd beauties rue.
Thy name, O Lord, shall heathens fear,
And kings thy majesty revere, 30
When Zion, all her pride restor'd,
Shall hail the glory of the Lord,
When his poor exiles he shall spare,
Nor longer scorn their humble pray'r.

This shall be written for a race, 35
That all thy wondrous acts shall trace :
For yet a seed, by thee foreknown,
The glory of thy works shall own.
God in his sanctuary stood,
And Earth from Heav'n's high mansion view'd, 40
To hear the captives' plaint, and save
The children, sentenc'd to the grave,
That Zion may again proclaim
With all Jerusalem his name,
When hosts shall to her courts repair, 45
And kingdoms serve Jehovah there.

Yet me he wastes, tho' spar'd by age,
And shortens half my pilgrimage.
Forbear, my God, my days to end !
Thy days to endless years extend. 50
Earth's first foundations thou hast laid.
The heav'ns were by thy fingers made.
When they are into nothing past,
Thou still endurest, first and last.
They all shall wither, like a robe, 55
And thou wilt change them, globe for globe.
When they, disus'd, aside are cast,
Thou still endurest, first and last.
With thee thy servants shall remain,
And e'en their seed partake thy reign. 60

PSALM 103.

BLESS thou Jehovah, O my soul !
Bless, all my pow'rs, his holy name !
Oh, bless Jehovah, and his whole
Uncounted benefits proclaim,

Who deigns thy guilty life to save, 5
Thy crippled faculties restores,
Redeems thy spirit from the grave,
And round thee grace and mercy pours ;

Who sweets, to please thy taste, supplies,
Thy youth with eagle strength renews ; 10
Who hears the injur'd mourner's cries,
Th' oppressor's violence subdues !

To Moses he reveal'd his ways,
His works to Israel's favor'd race.
Love is Jehovah's name, his praise 15
Goodness, and gentleness, and grace.

He will not evermore reprove.
He will not endless wrath retain.
Unlike our folly is his love,
Less than our guilt his just disdain. 20

How high above the earth is Heav'n !
Such to his servants is his grace.
How far from east the west is riv'n !
So far our sins he deigns to chase.

E'en as his child a father spares,
Jehovah to his saints is kind.
He knows, that we are dust. He bears
Our frail original in mind.

The days of man are, as the grass.
 He springs and blossoms, like a flow'r. 30
 The hot wind blows. Behold it pass,
 Display'd and wither'd in an hour !

But evermore Jehovah's love,
His truth on children's children rests,
On all, who his commands approve, 35
Who execute his high behests.

Enthron'd in Heav'n's empyreal height,
O'er all extends Jehovah's sway.
Praise him, ye angels, high in might,
Who hear his orders, and obey ! 40

Oh, praise Jehovah, ye, who fear
His name, and own his just control !
Praise him, all saints in ev'ry sphere !
Bless thou Jehovah, O my soul !

PSALM 104.

My soul, Jehovah magnify !
O God, thou reignest gloriously,
Array'd in state and majesty. }
Light is thy gorgeous vest, O God,
And Heav'n thy curtain, spread abroad. 5
His chambers o'er the floods he flings.
Forth for his car the clouds he brings. }
He walks upon the tempest's wings. }
The winds are heralds of his fame,
His ministers ætherial flame. 10
Thou, Lord, unalterably fast
The basis of the world hast cast.
Thou didst invest it with the flood.
Above the hills the waters stood,
Till, of thy thund'ring voice in dread, 15
Struck by thy stern rebuke, they fled.
They sought the vales, with terror scar'd,
The hollow banks, by thee prepar'd.
The bounds thou gavest them they know,
Nor may again the earth o'erflow. 20

God feeds the springs with gentle rain,
Which run in rivers to the plain,
Where cattle quench their thirst at will,
And forest-rovers drink their fill,
While birds aloft of ev'ry wing 25
On pendent branches rest, and sing.
The hills he waters from above.
Earth teems with his prolific love.
With grass the cattle he sustains,
And plants for human use ordains. 30
Food from the earth he bids arise,
And wine, to cheer the heart, supplies,
Oil, the o'erclouded brow to clear,
And wine, the fading strength to rear.
In Lebanon's extended lap 35
Jehovah fills his trees with sap,
Firs, where the stork has built his nest,
Cedars, where feather'd myriads rest,
While in the hills the goats confide,
And cavern'd rocks the coney's hide. 40
He has the moon's career defin'd,
And to the sun its date assign'd.
Thou speak'st the word. Night veils the ground,
And beasts unnumber'd prow around.
The lions, roaring, seek their prey ; 45
And God their booty will purvey.

The rising sun appears. They fly,
And in their dens, unnotic'd, lie.
Then, till pale Eve resume the skies,
Man to his daily labour hies. 50

How vast the wonders of thy hand,
Jehovah, all in wisdom plann'd !
Thy treasures scarce can Earth contain.
They fill the ocean's vast domain.
Its floating millions, small and great, 55
Surpass our pow'rs to calculate,
While 'mid the stately ships of man
Gambols thy work, Leviathan.
These all from thee their food demand,
Their daily portion from thy hand. 60
They gather what thou strew'st around.
Thou op'st thy hand ; and they abound.
Thou hid'st thy face. They pine away.
Thou tak'st their breath. They all decay,
And sink into their native clay. 65 }

Thy spirit, as from second birth,
Shall wake anew the face of earth.

Immortal is Jehovah's praise.
His works, rejoicing, he surveys.
Tho' Earth may tremble at his ire, 70
Hills at his touch break forth in fire,

I will thro' life Jehovah laud,
While I exist, will bless my God.
On him my thoughts shall sweetly rest,
And in Jehovah's name be bless'd, 75
When sinners shall their doom deplore,
And tyrants vex the earth no more.
Bless, O my soul, Jehovah bless !
Let all his majesty confess !

PSALM 105.

Oh, praise Jehovah ! Bless his name !
Among the hosts his deeds proclaim !
Sing to him ! Psalms of worship sing,
And sound his deeds on many' a string !
His holy name with joy record ! 5
Let all rejoice, who seek the Lord !
Seek ye Jehovah ! Seek his might,
And love to linger in his light !
Remember all his works of grace !
His wonders and his judgments trace, 10
O ye, his servant Abra'ham's flock,
His chosen Jacob's favor'd stock !

Jehovah is our God alone.
His judgments through the world are known.
His covenant, for ever sure, 15
To thousand ages shall endure,
That league, by Abra'ham understood,
To Isaac with an oath renew'd,
To Jacob for a law assign'd,
By Israel ever borne in mind— 20
' The land of Canaan shall be thine,
' Thy portion, measur'd by the line ! '

What time their number'd souls were few,
Nor e'en their promis'd soil they knew,
When still from land to land they hy'd, 25
And nation after nation try'd,
He suffer'd none to do them harm.
He staid e'en kings' uplifted arm.
' Of my anointed chiefs beware !
' My prophets to offend forbear ! ' 30

A famine on the land he sent.
Their staff of daily bread he rent.
Yet for their help a man he gave,
Joseph, an outcast and a slave,
In cruel dungeons long confin'd. 35
The iron pierc'd his inmost mind,
Until his innocence was shewn.
Jehovah's word his truth made known.

The king his liberty decreed.
The bondsman wrong'd the sov'reign freed. 40
He made him chief throughout his reign,
And ruler of his whole domain,
To bid his senators be wise,
And Egypt's princes to advise.
Then Israel into Egypt came, 45
And Jacob to the land of Ham.

There at his word his people rose,
And grew more pow'rful than their foes.
When they oppress'd the hosts of God,
And mock'd his chosen flock with fraud, 50
Moses his minister he nam'd,
Aaron his delegate proclaim'd,
Display'd his wonders in their sight,
And in the land of Ham his might.
He call'd for darkness. Night return'd. 55
No more his high behest they spurn'd.
He turn'd their waters into blood,
And slew the monsters of the flood.
Unnumber'd frogs the land o'erspread,
Nor spar'd the monarch's royal bed. 60
He spake ; and lo ! a num'rous host,
Flies swarm'd, and lice in all their coast.
Where rain scarce falls, with storm it hail'd.
Along the ground the lightning trail'd.

Their vines he smote, their figs destroy'd. 65

Their land was desolate and void.

He spake ; and locusts swarm'd around,
And noxious worms conceal'd the ground,

Wasted the produce of their soil,
And baffled all the lab'rer's toil. 70

Their first-born through the land he slew,
And of their strength the pride o'erthrew.

With gold and silver forth they came.

Not one was feeble. None was lame.

Egypt rejoic'd, when they withdrew : 75

For fear in all their bosoms grew,
While God a cloud above them spread.

His fire by night their footsteps led.

They pray'd ; and quails were round them driv'n.

He fill'd them with the bread of Heav'n. 80

A rock he in the desert clave ;

And rivers gush'd in many' a wave :

For, to his holy promise true,

His servant, Abra'ham, still he knew.

With vict'ry his elect he brought, 85

His hosts, with joy and triumph fraught.

In heathen lands he bade them rest.

The wealth of nations they possess'd,

That they his precepts might observe,

And never from his statutes swerve. 90

PSALM 106.

PRAISE Jah ! Jehovah's goodness trace !

For everlasting is his grace.

Who shall Jehovah's acts record,

Or tell the glories of the Lord ?

Blest is the man, who loves the truth, 5

Whose deeds are just in age and youth.

Jehovah, thy salvation shew !

Let me thy people's comfort know,

There see the objects of thy choice, 10 }

Mingle with theirs my grateful voice, }

And in thy children's joy rejoice ! }

We, like our fathers, fall away.

We break thy laws, and go astray.

Thy works in Egypt they in vain survey'd. }

They saw the wonders, by thy love display'd, 15 }

Yet at the sea of Edom disobey'd. }

Still he preserv'd them for his name,

His pow'r and greatness to proclaim.

He chode the billows ; and they fled.
Thro' the dry deep his hosts he led. 20
He sav'd them from the hostile band.
He won them from the foeman's hand.
The sea o'erwhelm'd their sinking foes.
Not one from that dread deep arose.
Then did his people trust his word, 25
And sang the glories of their Lord.
Yet, of his works forgetful still,
They would not wait, to know his will,
But, reckless of his guiding rod,
E'en in the desert tempted God. 30
He to their bold request inclin'd,
Tho' still with want their spirit pin'd.
They turn'd 'gainst Moses their complaint.
Aaron they vex'd, Jehovah's saint.
Earth op'd her mouth on Dathan's crew, 35
And all Abiram's host o'erthrew.
A flame was kindled through his ire.
Th' ungodly perish'd in the fire.
A calf at Horeb's foot they made,
And to a molten image pray'd. 40
Thus they their glory durst array,
Like a young calf, that feeds on hay,
While God, their saviour, they forgot,
Who wonders had in Egypt wrought,

Had shewn his glories in their sight, 45
And in the land of Ham his might.

Therefore his people he resolv'd to slay.
Yet, soon as Moses stood, his pray'r to pray, {
He spar'd their forfeit lives, and turn'd his wrath {
away.

Still thought they scorn of that fair land, 50

Nor trusted to his guiding hand,

But in the camp complaints preferr'd,

Unmindful of Jehovah's word.

So with uplifted hand he swore

To leave them on that desert shore, 55

To give their children to the curse,

And thro' the world their sons disperse.

To Baal there they bow'd the head,

And shar'd the off'rings of the dead.

There did their acts his wrath provoke. 60

There on their hosts his vengeance broke,

Till Phinehas his zeal display'd,

And by one deed the vengeance staid,

A deed, which through succeeding days
Shall be his righteousness and praise. 65

His wrath in Meribah they mov'd ;

For which e'en Moses was reprov'd,

Because his spirit they oppress'd,

Whence he by hasty words transgress'd.

The gentile tribes, to ruin doom'd, 70
Still dwelt amidst them, unconsum'd.
They mingled with the heathen crew,
And learn'd their guilty deeds to do.
Their vile idolatry they shar'd,
And in their folly were ensnar'd, 75
Offer'd their sons, strange gods to please,
Their daughters to false deities.
Their unoffending blood they shed.
Their victim-children vainly bled.
To Canaan's lifeless idols slain, 80 }
Their life-blood delug'd all the plain,
Till sacred earth was made profane. }
Polluted in their own dark way,
They in new fancies went astray.
Jehovah's wrath his people burn'd. 85
His own inheritance he spurn'd.
His host their cruel foes distress'd,
And long with furious rage oppress'd.
Full oft he interpos'd to save,
Tho' provocation still they gave, 90 }
And sank from folly to the grave. }
Yet soon their fall he deign'd to know,
And listen'd to their tale of woe.
His covenant he would not break,
But spar'd them for his mercy's sake, 95

And touch'd with pity the fierce band,
That led them captive from their land.
Save us, Jehovah, for thy name,
And from all heathen lands reclaim,
That we thy praises may record, 100
And ever triumph in the Lord !
Bless'd be Jehovah, Israel's God !
For evermore his goodness laud !
Let all the people say—' Amen ! '—,
And praise Jehovah yet again ! 105

PSALM 107.

PRAISE Jah ! Jehovah's goodness trace !
For everlasting is his grace.
His praise, ye ransom'd myriads, shew,
Ye, whom he rescu'd from the foe,
And from the nations summon'd forth, 5
From west and east, from south and north !
Doom'd 'mid the pathless waste to roam,
Nor city they descry'd, nor home.

With thirst and hunger long oppress'd,
Their spirits fainted in their breast. 10

They to Jehovah rais'd their cry.
He sav'd them from their agony.
Rightly he led them through the plain,
A city and a home to gain.

Oh, praise Jehovah for his grace, 15

His wonders to our ruin'd race !
He cheers the heart, that pin'd for food.
The famish'd soul he fills with good.

The pris'ners, in Death's shadow found,
With misery and iron bound, 20

Because they spurn'd his just command,
And durst his gracious will withstand,
At length his waken'd pow'r dismay'd.
They fell ; and there was none to aid.

They to Jehovah rais'd their cry. 25

He sav'd them in their agony,
From darkness and Death's shadow bore,
And their firm bonds, asunder tore.

Oh, praise Jehovah for his grace,
Whose mercy to our sinful race 30

Shiver'd the brasen gates in twain,
And render'd bars of iron vain !

Fools for transgressing his behest
Are justly humbled, and distress'd.

The sweetest food their souls repel. 35
They hasten to the gates of Hell.
They to Jehovah raise their cry,
Who hears them in their agony.
He sends his word, their souls to save.
His word redeems them from the grave. 40
Oh, praise Jehovah for his grace,
His wonders to our guilty race !
Your off'rings pay with grateful voice !
Recount his mercies, and rejoice !
Who to the sea in ships descend, 45
And 'mid the waves their business tend,
There see Jehovah's works abound,
His wonders in the vast profound.
He speaks. The tempest's breath is stirr'd.
The swelling billows hear his word. 50
They climb to Heav'n. They sink to Hell.
Danger and woe their spirit quell.
They stagger, and, like drunkards, reel.
Baffled the seaman's art they feel.
They to Jehovah raise their cry. 55
He saves them from their agony.
The stormy deep he deigns to soothe.
The agitated wave is smooth.
They hail the end of all their woes,
And in the destin'd port repose. 60

Oh, praise Jehovah for his grace,
His wonders to our wretched race !
His mercies to his church proclaim,
And 'mid the elders praise his name !

Of streams he makes a desert strand, 65
Of springs a barren clime,
With salt o'erspreads a fruitful land,
Sad penalty of crime.

He in the desert cleaves a well,
Founts in the rock's rude side ; 70
And there he bids the famish'd dwell,
And there a home provide.

Vineyards and fields they plant, they sow.
They crop the fruits in peace.
His blessing gives their sons to grow ; 75
Nor shall their flocks decrease :

Or, should they from distress complain
Of tyranny and hate,
He treats their tyrants with disdain,
And leaves them desolate. 80

Th' afflicted, like a flock, he rears,
And bids their numbers grow.
The just shall shout, when he appears,
And Guilt her plea forego.

These truths shall by the wise be trac'd ; 85
And they Jehovah's love shall taste.

PSALM 108.

My heart is fix'd, O God, my king,
My heart is fix'd. I still will sing,
And bless the living God.
Awake, my glory ! Wake, my lyre !
Let me to Heav'n betimes aspire, 5
With all my praise awake, and spread his name
abroad.
Among the people I will raise,
Among the realms, thy heav'nly praise :
For, high thro' Heav'n unfurl'd,

O'er Earth thy love and truth are spread. 10

Rise, God, above the heav'ns, and shed

Thy glory through the world !

Favor'd by thee, thy goodness let me share !

Put forth thy might, and grant thy servant's pray'r !

God in his holiness hath said,— 15

' O'er Sichem I my tent will spread,

' And measure Succoth's vale.

' Mine is Manasseh, Gilead mine.

' Ephraim, my strength, shall ne'er decline,

' Nor royal Judah fail. 20

' In Moab I will wash my feet,

' And lay my claim to Edom's seat.

' My pow'r, Philistia, hail ! '

Who now shall lead our host, who guide

To Edom's fenced tow'r ? 25

Hast not thou cast us, Lord, aside,

Nor deign'st to head our pow'r ?

Oh, be thou still in woe our light !

In vain to man we sue.

God yet will nerve our arm in fight, 30

And all our foes subdue.

PSALM 109.



God of my praise, my cause defend
From lips, that cannot but offend !
For many' a false and sland'rous tongue
And many' a voice, to madness stung,
With words of hatred near me draws, 5
And fights against me without cause.
My love with hatred they repay,
While I to pray'r devote the day.
With evil they reward my good,
My kindness with ingratitude. 10

Him let ungodly men command,
And at his right let Satan stand !
Soon let his sentenc'd wrath begin,
And e'en his pray'r be turn'd to sin !
Few be his days, dispens'd by Heav'n, 15
His office to another giv'n !
Let far his orphan'd children stray !
Let his lone widow tend their way,

Beg the scant bread, to want assign'd,
But seek it, where she may not find ! 20
His substance let th' oppressor spoil,
And let the stranger mar his toil !
Let none the wish'd compassion shew,
Or cheer his helpless orphans' woe !
Perish his race ! and his renown 25
Be to the follow'ing age unknown !
Oh, let his father's sin remain,
His mother's guilt revive again,
Still green and fresh beyond the tomb,
That he their memo'ry may consume, 30
Because his mind was not for good,
But still the mourner's soul pursu'd !
He lov'd the curse, and shall possess.
Unblest is he, that will not bless.
With curses glutted, clad, imbu'd, 35
His raiment, draught, and daily food,
Be his the lot his lips invoke !
Make them his girdle and his cloak !
Thus, Lord, thus visit all my foes,
Whose cruel words o'ercharge my woes ! 40
But let me still thy mercies prove,
And sweet refreshment from thy love !
Oh, save me ! For my heart is low.
Far, far is help, and near is woe.

Hence, like a flitting shade, I glide, 45
Or insect, lightly brush'd aside.

Thro' fasting sink my fainting loins,
My flesh with want and leanness pines.

Help me, O Lord, my God ! Thy love
Still grant me, as of old, to prove ! 50

And they thy hand, O God, shall own,
And see the wonders thou hast done.

Bless, tho' they curse ! Confound my foes !
But let me in thy care repose !

With shame my enemies confound, 55
And with amazement wrap them round !

But I will thank thee, Lord, with song,
And praise thee 'mid th' assembled throng :
For thou wilt still the poor befriend,
And from th' unrighteous host defend. 60

PSALM 110.

JEHOVAH thus my king did greet—
' Take at my own right hand thy seat !
' Thy foes I place beneath thy feet.'

}

Jehovah shall thy pow'r maintain
In Zion o'er thy foes to reign. 5
Thy people in thy day of might
In holy worship shall unite.
Diffusive, as the morning dew,
Thy birth shall Nature's face renew.
A faithful oath Jehovah swore— 10 }
' Thou, like Melchisedec of yore,
' Thou art a priest for evermore.'
Jehovah in his wrathful day
At thy right hand shall princes slay.
Amidst the heathen he shall reign, 15 }
Shall fill the countries with his slain,
And chase their chiefs from plain to plain.
Drinking the brook, that gurgles by,
He shall be crown'd with majesty.

PSALM 111.

PRAISE ye Jehovah ! All my days
With my whole heart his glorious ways
Amidst the saints I long to praise. }

Great are Jehovah's deeds. His church,
Delighted, shall his glories search. 5

Exalted are his ways and pure,
His righteousness for ever sure.

Justly his works are borne in mind,
His works, beneficent and kind.
Who fear him, he will comfort still, 10

And all his covenant fulfil,
Will give them all his pow'r to know,
And paynim lands on them bestow.

Holy are all his ways and pure,
His words unchangeable and sure. 15

Eternally the same, they stand,
In truth conceiv'd, in wisdom plann'd.

He is his people's faithful friend.

His covenant shall never end.

Holy and rev'rend is his name. 20

His dread is Wisdom's earliest claim.

The prudent will that fear retain.

Its praise shall evermore remain.

PSALM 112.

OH, praise ye Jah ! That man is blest, who fears
 Jehovah, who his high behest reveres.
 Earth's richest blessing on his sons shall rest.
 The generation of the just is blest.
 Honour and wealth shall on his house descend. 5
 His heav'n-born righteousness shall never end.
 E'en in the dark a light shall meet his view.
 Kind is his heart, compassionate, and true.
 The just his lavish bounty loves to pour,
 Yet with discretion regulates his store : 10
 For ever he shall rest, from harm secure.
 The memo'ry of the righteous shall endure.
 By no ill tidings is his heart oppress'd,
 But, fix'd and firm, shall on Jehovah rest.
 His heart is fix'd, and no alarm shall know, 15
 When hideous ruin falls on ev'ry foe.
 His gen'ral bounty shall the poor befriend. }
 His heav'n-born righteousness shall never end, }
 His glory to his utmost wish extend. }
 With grief th' ungodly shall his meed survey, 20 }
 Gnash with his teeth, and slowly melt away. }
 The hope of the ungodly shall decay. }

PSALM 114.

WHEN Israel came from Egypt's barb'rous strand,
The house of Jacob from a foreign land,
Judah became his honour's glist'ring fane,
And Israel was the centre of his reign.

With parting wave, to see that sight, the deep, 5
Stood, wond'ring. Jordan paus'd with gath'ring
heap.

The mountains frisk'd throughout the land, like
rams.

The hillocks gamboll'd, like disporting lambs.

What drove thee backward, trembling deep? or
why,

O Jordan, did thy waves stand up on high? 10
What made you, mountains, sport, like frisking
rams?

Ye hillocks, wherefore did ye leap, like lambs?

Tremble, thou Earth, before Jehovah's nod!
Tremble before Jehovah, Jacob's God,
Who turn'd the cliff into a plenteous stream, 15
And bade the rock with springs perennial teem.

PSALM 115.

OH, not to us, Jehovah, not to us,
But to thy name be all the glory giv'n !
For 'tis thy mercy, that has triumph'd thus,
Thy truth, that danger from our tents has driv'n.

Why should the heathen say—' Where is their
God ? ' 5

Our God in Heav'n reigns singly, uncontroll'd,
Unlike that idol pageantry of fraud,
Wrought by men's hands in silver, or in gold.

Mouths they possess, yet speak not, glaring eyes,
Yet see not, nostrils, but perceive no scent, 10
Hands, yet are helpless, feet, but cannot rise,
Nor thro' their throat is breath or language sent.

To them their makers are in worth ally'd,
They and their vot'ries fraught with equal sense.
But, Israel, in Jehovah's might confide ! 15
He is thy succour, he thy sure defence.

Ye house of Aaron, trust Jehovah's love !

He is your succour, he your rock of pride.

Who fear Jehovah, all his goodness prove !

He is your succour, he your constant guide. 20

Jehovah will his people bear in mind,

While Israel's race or Aaron's sons endure.

He casts a searching eye thro' all mankind,

To bless the soul, that fears him, rich or poor.

Your lot how safe, how safe your children's fate, 25

By Heav'n and Earth's almighty maker bless'd !

He o'er Heav'n's Heav'n maintains his awful state,

But leaves our feeble race on Earth to rest.

Not the still grave proclaims Jehovah's praise.

Not the pale hosts of Death his name adore. 30

But I will bless Jehovah all my days.

Oh, praise Jehovah ! Praise him evermore !

PSALM 116.

I LOVE Jehovah: for he heard
 The poor petition I preferr'd.
 A patient ear he deign'd to give.
 I will invoke him, while I live.

When pains of death my path befel,	5
Encompass'd by the waves of Hell,	
While woe and grief my heart dismay'd,	}
I on Jehovah call'd for aid.	
'Jehovah, heal my soul!'—I said.	
Full is our God of truth. His grace	10
Rests ever on the human race.	
The simple are Jehovah's care.	
I fear'd. But he was pleas'd to spare.	

Return then to thy rest, my soul!	
For 'tis Jehovah makes thee whole.	15
From death thy feeble life he rears,	
Thy feet from snares, thine eyes from tears,	
That in the land of living men	
Before him I may walk again.	

In him I trust. I therefore speak. 20
Yet erst my humbled faith was weak ;
And I in fretful haste believ'd
All are deceivers or deceiv'd.

What can I do, or think, or say,
Jehovah's goodness to repay, 25
But only, calling on his name,
The cup of his salvation claim ?
Lo ! To my lord, Jehovah, now
Amidst his church I pay my vow.

A just man's blood, whene'er he dies, 30
Is precious in Jehovah's eyes.

I am thy slave, by mercy won,
Thine, Lord, by birth, thy handmaid's son. }
Yet hast thou all my chains undone. }
My thankful off'ring let me pour ! 35

Let me Jehovah's name adore !
I to my king, Jehovah, bow.
Amidst his church I pay my vow,
Amidst the temple of his fame,
E'en in thy courts, Jerusalem. 40 }
Oh, praise with me Jehovah's name ! }

PSALM 117.



JEHOVAH'S works, ye nations, trace !

Ye people, all his love adore !

For everlasting is his grace,

His truth confirm'd for evermore.

Sound we his praise from shore to shore !



PSALM 118.



GIVE thanks to Jehovah ! His praises record,

Whose mercies for ever are sure !

Let Israel acknowledge the grace of the Lord !

For his mercy shall ever endure.

Let the children of Aaron their sovereign bless, 5

Whose mercy for ever is sure !

Ye saints, who are true to Jehovah, confess,

That his mercies shall ever endure !

When I call'd to Jehovah, my sorrow to hear,
My suff'rings he deign'd to relieve. 10
Jehovah befriends me. I never can fear,
What man may attempt, or achieve.

Jehovah, as champion, shall march on my side,
To quell my discomfited foes.
In Jehovah 'tis wiser by far to confide, 15
Than in man any faith to repose.

'Tis wiser by far to Jehovah to cling,
Than to rest upon princes my trust.
All nations enclose me ; whom yet I will bring
In the name of Jehovah to dust. 20

They enclose, they oppress me. But I in the name
Of Jehovah their armies will slay.
Like bees, they surround me. But soon, like a flame,
Into smoke they shall smoulder away.

For I will arise, and my arm shall lay low 25
Thro' the name of Jehovah their might.
Yes. Thou at my safety hast aim'd thy last blow :
For Jehovah asserted my right.

To Jehovah I sing, in Jehovah rejoice :

For he my salvation shall prove. 30

The roof of the righteous shall ring to the voice

Of gratitude, triumph, and love.

Jehovah's right hand is exalted on high,

And great are the deeds of his arm.

Jehovah's right hand is put forth from the sky, 35

To defend me from peril and harm.

I shall not decay. No. To live I begin,

And Jehovah's deliv'rance to tell.

Jehovah corrects and chastises my sin.

But he spares me from Death and from Hell. 40

Ope the portals of righteousness ! He is my trust ;

And him I desire to adore.

Lo ! This is the gate of Jehovah. The just

This entrance shall gladly explore.

Jehovah, I thank thee : for thou art my joy ; 45

And from thee my salvation I claim,

Since the stone, which the builders disdain'd to
employ,

The support of the building became.

Lo ! This is the might, by Jehovah display'd.

Our wonder it justly demands : 50

And this is the day, which Jehovah has made.

Let us honor the work of his hands !

Then help us, Jehovah ! Jehovah, (we pray)

New health and prosperity bring !

All hail to the saviour ! He comes in his day 55

In the name of Jehovah, our king.

From the house of Jehovah your coming we greet :

For he is our joy and our light.

Oh, bring ye the victim ! Forbid its retreat !

Its limbs to the altar unite ! 60

I thank thee, Jehovah. I call thee my lord.

My God, thou art faithful and sure.

Oh, give thanks to Jehovah ! His praises record !

For his mercies shall ever endure.

PSALM 119.

ALL blessings on the pure descend,
Who love Jehovah's word.
All blessings on the just attend,
Who wholly seek the Lord.

All thy behests with faithful care 5
Thou bidd'st thy saints observe ;
And they thy truth pursue, who ne'er
From thy direction swerve.

Ah, could my paths be made so clear,
Could I so serve thee still 10
As never to know shame or fear,
When I regard thy will,

All my whole heart should sing thy praise,
And muse upon thy law ;
And I would keep thy sacred ways. 15
Lord, do not thou withdraw !

By what shall youth direct its way ?

By thy controlling word.

But let me never go astray,

Who wholly seek the Lord !

By thy commandments warn'd, my heart

From ev'ry sin withdraws.

Blessed thou, Lord, Jehovah, art.

Teach me thy sacred laws !

Boldly thy truth I will explore,

And widely spread thy name,

Bless'd in thy testimonies more

Than in pow'r, wealth, or fame.

Be thy commands my constant theme,

Thy ways my dear delight !

Be thy decrees my joy supreme,

And ever in my sight !

Confer thy blessings, and dispose

My heart to seek thee, Lord !

Correct my blindness, and disclose

The wonders of thy word !

Conceal not from thy pilgrim's view
Thy just, thy good commands !
Constrain'd thy precepts to pursue,
My heart with joy expands. 40

Cursed are all, who turn astray.
The proud thou hast repell'd.
Cast from me shame and grief away !
Thy ways I have upheld.

Crimes to my charge have princes laid, 45
Because I love thy law.
Comfort and counsel, joy and aid
From thy commands I draw.

Down to the dust my spirit bows.
Thy words shall make me live. 50
Do thou regard my conscious vows,
And grace and glory give !

Direct me in thy way, that I
Thy wonders may record !
Distress consumes my soul. Supply 55
The comfort of thy word !

Deceit and guile from me remove,
And let me love thy laws !
Dearly the way of truth I love,
And prize thy righteous cause. 60

Divine instruction still impart !
Jehovah, grant thy grace !
Deliver thou my captive heart,
That I may run thy race !

Empow'r me, Lord, to know thy will ! 65
And I shall keep thy way.
Endue me with discerning skill
To learn, and to obey !

Enable me thy paths to find,
To which my thoughts aspire ! 70
Enforce thy precepts on my mind,
And chase unjust desire !

Estrange from vanity my face,
And let me love thy law !
Establish all thy promis'd grace, 75
And fill my soul with awe !

Extinguish the rebuke I fear !

For good are thy decrees.

Each of thy statutes I revere.

Lord, heal my soul's disease !

80

Favour to me and truth dispense !

Thy free salvation send !

For in thy word I trust, and thence

My slander'd cause defend.

Forbid me not thy words to speak,

85

Thy statutes to explore !

For so thy law I still shall seek

For ever, evermore.

Free from constraint, I then shall walk,

And all thy truth revere,

90

Fearless, of all thy statutes talk,

Tho' kings and princes hear.

Fix'd in my heart are thy commands,

Which I would fain fulfil.

Fondly I stretch my longing hands,

95

To reach thy loftier will.

God, on thy promise I rely.
Thy ready grace afford !
Grief and Distress and Trouble fly
At thy enliv'ning word.

Great men and proud my hope deride.
Yet I thy will obey,
Glad in thy judgments to confide,
Which never pass away.

Greatly I fear for those, who slight
Or scorn thy sacred page,
Greatly in thy commands delight.
They cheer my pilgrimage.

Good are thy judgments, and thy laws.
By night I tell them o'er,
Gifted with musings high, because
I love thy heav'nly lore.

Hope of my soul, my heart's desire,
I vow to do thy will.
Humbly to thee my pray'rs aspire.
Thy promis'd grace fulfil !

Hating my own ungodly ways,
I long to follow thine,
Hast'ning without unwise delays
To keep thy laws divine. 120

Hunted by those, whose law is might,
I ne'er neglect thy cause.
Heedful of thy decrees, by night
I wake, to praise thy laws.

How gladly I those friends approve, 125
Who all thy words fulfil !
How teems the earth with heav'nly love !
Oh, teach me all thy will !

I find my wants by grace supply'd
According to thy word. 130
I in thy promises confide.
Thy saving truth afford !

I wander'd long, from sorrow free,
But now thy word fulfil.
In mercy thou correctedst me. 135
Teach me thy sacred will !

In pride and guile they seek my woe.
But I am wholly thine.
Insensate is their heart, and slow.
Thy law shall govern mine.

In past afflictions I rejoice,
Made perfect in thy lore.
If treasur'd gold allure my choice,
I love thy statutes more.

Jehovah, thou my maker art.
Teach me thy laws to see !
Joy to thy servants I impart,
Because I hope in thee.

Just are thy judgments. Grief is good,
If thou appointest woe.
Joy in my saddest, heaviest mood
Thy promise can bestow.

Jehovah, make thy words my life !
Thy will is my delight.
Judge thou the men of woe and strife !
Thy laws within me write !

Join me with those, whose souls receive
And fear thy holy name !

Justly to thy commands I cleave.

Oh, put me not to shame ! 160

Known are thy words. My longing view
Is strain'd, thy grace to see.

Keenly my eyes thy laws pursue.

When wilt thou comfort me ?

Kept from the sun's reviving rays, 165

Thy laws my path direct.

Known is the number of my days.

Lord, when wilt thou correct ?

Kings have my life with guile pursu'd.

Thy statutes they oppose. 170

Keeping thy laws, I find them good.

Help me against my foes !

Kill'd or preserv'd, from thy commands

My soul shall never swerve.

Keep me in thy protecting hands, 175

Thy statutes to observe. !

Lord, in the heav'ns thy word endures,
Eternally the same.

Laid by thy hand, thy pow'r secures
This earth's abiding frame. 180

Launch'd by thy might, each glowing sphere
Obeys thee, as its guide.
Life is thy gift. Thy name I fear.
My spirit else had dy'd.

Let thy commands my steps control ! 185
For they my life renew.
Lord, I am thine. Oh, save my soul !
For I thy ways pursue.

Led by thy truth, I walk, secure,
Tho' snares beset my way. 190
Lord, thy commandments shall endure,
When all things else decay.

My study is in thy decrees.
Oh, how I love thy laws !
Made wiser than my enemies, 195
I deem thy word the cause.

More than my teachers I have learn'd,
By thy commandments taught.
More than the aged I discern'd,
Because thy will I sought. 200

My feet from mischief have retir'd,
And with thy rules comply'd.
My heart thy judgments has desir'd :
For thou hast been my guide.

More sweet than honey'd draughts to me 205
Are thy divine decrees.
Made wiser by each known decree,
All evil ways displease.

No light or lamp my feet can guide,
Like thy unerring word. 210
Never from thee to turn aside
I swear, O righteous Lord.

Nipp'd by distress and woe, I moan.
Revive me by thy word,
Nor let thy judgments be unknown, 215
Nor my free pray'rs unheard !

Never of life secure, I ne'er
Would fain thy statutes break ;
Nor, tho' the wicked lay a snare,
Will I thy law forsake. 220

Ne'er from thy words will I depart.
They are my soul's delight ;
Nor, while I live, shall my glad heart
Thy gracious precepts slight.

Odious to me vain thoughts appear. 225
But in thy word I rest.
O thou, my refuge, I revere
And hope in thy behest.

Out of my sight, ye sinners, flee !
I will thy laws maintain. 230
Oh, let me live thro' thy decree,
Nor let my hope be vain !

Oh, hold me up ! and I shall stand.
I love thy laws, O God.
On traitors to thy just command 235
Thy scornful foot has trod.

Offenders are, like dross, refus'd.

Thy tokens hence I prize.

On all thy judgments I have mus'd

With terror and surprise. 240

Pursuing still the just and right,

I thy protection claim.

Place thou in goodness my delight,

And mock the tyrant's aim !

Pining, I long thy word to trace, 245

And thy salvation know.

Protect thy servant by thy grace,

And all thy statutes shew !

Pity thy servant ! Grant him skill

Thy tokens to discern ! 250

Prepare thy judgments to fulfil !

For men thy laws o'erturn.

Purer than gold thy words I deem,

Than gold, tho' sev'n times pure,

Precious and right thy laws esteem, 255

And all false ways abjure.

Rich are thy tokens, which my heart
For ever loves to prize.
Recover'd life thy words impart.
They make the simple wise.

Revive me by thy holy ghost,
That I thy gifts may claim !
Regard me with the love thou shew'st
To those, that love thy name !

Rule by thy word my stedfast course,
That Sin no more may reign !
Rescue my soul from fraud or force,
Thy precepts to maintain !

Renew thy servant with thy grace,
And shew me thy behest !
Rivers of tears roll down my face,
To see thy laws transgress'd.

Supremely righteous king of Heav'n,
All thy decrees are just.
Sure are the tokens thou hast giv'n,
And claim unbounded trust.

Sorrow consumes me, when I see

My foes thy word neglect.

Sacred are all thy words to me,

And held in chief respect. 280

Small and despis'd, I yet maintain

Thy truth with sacred awe.

Safe is thine everlasting reign,

And just thy heav'nly law.

Sadness thro' life I feel, and woe. 285

Yet may thy will be mine !

Sure are thy tokens ; which to know

Is joy and life divine.

To thee with my whole heart I cry.

Grant me to know thy will ! 290

To thee, Jehovah, I apply.

Let me thy laws fulfil !

The rising dawn I hail, to call

Upon thy name, O Lord,

The watches of the night forestal, 295

To muse upon thy word.

Turn to my voice a gracious ear !

Thy word my soul shall save.

They, that oppress me, gather near,

And all thy judgments brave. 300

Thou still, Jehovah, art at hand.

Thy statutes all are sure.

Thy testimonies firm shall stand,

And evermore endure.

Unbind affliction's stubborn chain ! 305

For I thy laws pursue.

Undo the wrongs, that I sustain !

My soul in truth renew !

Unknown to sinners is thy love :

For they forsake thy word. 310

Unspeakable thy mercies prove.

They have my soul restor'd.

Unnumber'd foes my life pursue.

Yet I thy tokens prize.

Unbless'd and painful is the view, 315

When men thy law despise.

Unthought delight thy precepts give.

Thy words my life renew.

Unchang'd, thy righteous judgments live,

Unalterably true.

320

When princes cruelly oppress,

I hold thy word in awe.

While some their hoarded treasures bless,

I glory in thy law.

Wrong and deceit I put away,

325

And thy commands revere.

Worship I yield sev'n times a day,

And all thy judgments fear.

Who love thy law, enjoy thy rest,

And shall not be o'erthrown.

330

With hope of thy salvation bless'd,

I make thy will my own.

Whene'er thy tokens I discern,

I own thy saving grace,

Watching thy faithful signs, and learn

335

To walk before thy face.

Yield to my pray'r a fav'ring ear,

A pray'r, in faith preferr'd !

Yes. My petition deign to hear

According to thy word !

340

Yearly and daily thee I praise,

And seek to know thy laws.

Yea. Let thy hand direct my ways !

For I prefer thy cause.

Yok'd to thy law, its truth I feel.

345

Thy law is my delight.

Yet still I need thy grace to heal,

Still seek thy saving might.

Yon sheep, like me, have stray'd. Forgive

Thy servant, and reclaim !

350

Yes. Seek thy servant ! Let me live !

For still I love thy name.

PSALM 120.

JEHOVAH'S aid in woe I crave.

He will my pray'r receive.

From treach'rous tongues, Jehovah, save,

From lips, that still deceive !

Thou lip of falshood, what due fate 5

Shall be thy destin'd doom ?

Sharp arrows, to repress thy hate,

Or firebrands, to consume ?

Ah, woe is me, in Mesech to reside,

And dwell 'mid haughty Kedar's tents of pride ! 10

Vainly my spirit sought repose

With men, who peace abhor.

When peace and concord I propose,

They gird themselves for war.

PSALM 121.

I to the hills will lift my sight,
From which my help is giv'n.
My help is from Jehovah's might,
Who made the earth and heav'n.

He will not rest, or cease to keep
Thy footsteps from the snare.
He will not rest, he will not sleep,
While Israel is his care.

Jehovah, as a shade, shall run,
Attendant on thy right,
By day to shield thee from the sun,
And from the moon by night.

Jehovah's strength, Jehovah's love
Shall still thy soul befriend,
Thy wand'rings guide, thy fears remove,
Till time shall have an end.

PSALM 122.

GLAD was the sound, and welcome the command,
That call'd me to Jehovah's house once more.
Again our feet, rejoicing, as before,
Within thy gates, Jerusalem, shall stand.
Thy hallow'd bounds unite our scatter'd band : 5
For there Jehovah's tribes his name adore ;
To Israel there they count his mercies o'er ;
And David's thrones are there, to judge the subject
land.

Oh, love Jerusalem ! Bless him, who calls
For blessings on her ! Peace be in her walls, 10
And plenty in her gorgeous palace-halls !
Yes. For the love I to my brethren feel,
For my companions' love, and for the zeal,
Claim'd by Jehovah's house, I love to seek thy
weal.

PSALM 124.

; —

- ‘ HAD not for us Jehovah wrought,
 (May Israel now depose)
‘ Had not for us Jehovah fought,
 ‘ When men against us rose,
‘ Then had their wrath, with ample scope 5
‘ Fierce-blazing, swallow’d up our hope.
‘ Then had the whelming waves of ill unmann’d
‘ Our desolated earth, and wasted all the land.
- ‘ Then had the whelming waves of ill
 ‘ Deflow’r’d our weeping land. 10
‘ But bless’d be great Jehovah’s will,
 ‘ That sav’d us from their hand !
‘ When we, like heedless birds, were noos’d,
 ‘ ’Twas he alone our bondage loos’d.
‘ ’Twas he, that broke the snare, and set us
 free. 15
‘ Maker of Heav’n and Earth, our help was ev’n in
 thee.

PSALM 125.

THY sons, Jehovah, stand, like Zion, sure,
From change or fall immoveably secure.
Yon guardian mounts Jerusalem surround.
 So shall Jehovah's circling love
 A wall to those, who fear him, prove : 5
For never may the sinner's shifting bound
 The saints' inheritance invade,
 Lest they to folly be betray'd.
Do good, Jehovah, to the good,
 Whose heart thy counsel has pursu'd, 10
Who yet, if rebels they again be found,
 Must share the sinners' doom unblest,
 That peace may still on Israel rest !

PSALM 127.

UNLESS Jehovah bless the race,
Lost is the parents' pain.
Unless Jehovah guard the place,
The watchman wakes in vain.

In vain ye scent the morning air, 5
In vain late vigils keep :
For, while ye eat the bread of care,
He gives his saints to sleep.

Lo ! Children are Jehovah's gift,
A fruitful womb his dow'r. 10
Like arrows keen, which warriors lift,
They aid their parents' pow'r.

Thrice happy, who his quiver bears,
With such artill'ry stor'd.
Boldly he meets his foes, and dares, 15
Unscath'd, th' invading sword.

PSALM 128.

THRICE blessed, who Jehovah love,
And keep his sacred ways :
For prosp'rous all thy works shall prove,
And happy all thy days.
Like a rich vine, thy wife shall shew, 5
That climbs the steady'ing wall,
Thy sons, like olive-branches, grow,
To grace thy festive hall.
Thus blessed is the man, whose soul
Reveres Jehovah's just control. 10
Jehovah shall thy peace renew
From Zion's holy place ;
And thou Jerusalem shalt view
Bloom with perennial grace.
Thy children's children thou shalt see, 15
And peace on Israel endlessly.

PSALM 129.

‘ OFT have my foes against me fought’—
 May Israel now complain.
‘ Oft have my foes my ruin sought.
 ‘ But all their rage was vain.

‘ Their plough my furrow’d body broke
 ‘ With many’ a prostrate wound.
‘ But soon Jehovah’s righteous stroke
 ‘ Their brav’ry shall confound.’

Let all be baffled and o’erthrown,
 Who Zion’s cause oppose,
Like grass, upon the house-top sown,
 That withers, ere it grows !

There shall its growth no mower heed,
 No hind a sheaf prepare,
No passing stranger say—‘ God speed,
 ‘ Jehovah bless your care ! ’

PSALM 130.

To thee, Jehovah, from the deep I cry.

Jehovah, hear my voice ! Incline thine ear
To the sad accents of my misery !

Be not, Jehovah, to our faults severe !
For who can bear thy waken'd scrutiny ? 5

But thou art gracious. Therefore will I fear.
To thee in patient hope I lift mine eye.
Thy name, Jehovah, to my soul is dear.

My spirit mourns Jehovah's long delay,
As the spent sentry chides the ling'ring day. 10

O Israel, in Jehovah trust alone !
For Mercy is the partner of his throne.
Plenteous Redemption marks his gentle sway ;
And he for Israel's trespass will atone.

PSALM 131.

MY soul, Jehovah, ne'er aspir'd
To look its sphere above.
My thoughts, by no ambition fir'd,
Within their orbit move :

For, like a weaned child, I mourn,
Driv'n from his parent's knee.
Like him, desirous to return,
My spirit pines for thee.

Israel, thy God adore
Henceforth for evermore !

PSALM 132.

Jehovah, think on David's care,
Who to Jehovah made his pray'r,
And to the strength of Jacob swear—

‘ I will not climb my couch of state,
‘ Nor enter at my palace-gate, 5
‘ My longing eyes I will not close,
‘ Nor give my weary eyes repose,
‘ Till I have found a meet abode,
‘ A house of rest for Jacob’s God.’— !

Lo ! This at Ephratah was shewn, 10
In Bethle’hem’s wooded plains made known.
Oh, let us to his tent repair,
And at his footstool worship there !

Arise, Jehovah, to thy shrine,
Thou, and thy ark of might divine ! 15
Thy priests in righteousness array,
And wake thy saints’ exulting lay !
Oh, for thy servant David’s love
Hear thine anointed from above !

To David has Jehovah sworn. 20
He will not from his promise turn—
‘ An heir of thine own favor’d race
‘ I on thy royal throne will place.
‘ If all thy sons my law observe,
‘ Nor from my testimonies swerve, 25
‘ Their children’s children shall thy throne
‘ Thro’ everlasting ages own :
‘ For Zion is Jehovah’s choice.
‘ He in her temple will rejoice.

‘ Here will I rest my willing feet, 30
‘ Here fix my everlasting seat,
‘ Her table with abundance spread,
‘ And satisfy her poor with bread.
‘ Her priests in health I will array,
‘ And wake her saints’ exulting lay, 35
‘ Here bid the horn of David grow,
‘ And my Messiah’s splendour shew.
‘ His foes with shame I will invest,
‘ While on himself the crown shall rest.’

PSALM 133.

How pleasant is the sight, to see
Brethren, that dwell in unity !
’Tis like the fragrant ointment, shed
On Aaron’s consecrated head,
And down his flowing garments spread, 5 }
Like dew, on Hermon’s height besprent,
Or that on holier Zion sent,
On which Jehovah’s grace descends
With hope of life, that never ends.

PSALM 134.

Lo now, Jehovah's serving band !
To praise our God unite,
All ye, who in his temple stand,
And tread his courts by night !

Spread from his sanctu'ary abroad 5
Jehovah's awful name !
Jehovah bless thee, Zion's God,
Who built the starry frame !

PSALM 135.

PRAISE Jah ! To praise our God unite,
Jehovah's serving band,
Ye, who to tread his courts delight,
Or in his temple stand !

Praise Jah ! For good our God has prov'd. 5

In his sweet name rejoice !

For Jacob has Jehovah lov'd,

And Israel is his choice.

I know Jehovah dwells on high,

Above all gods, above the sky. 10

In Heav'n Jehovah holds his reign.

On Earth he rules, and in the main.

Vapours from all the globe he brings,

Sends rain upon the lightning's wings,

And tempests from his treasures flings. 15 }

The heirs of Egypt he o'erthrew.

Then man and beast one ruin knew.

Portents and signs, with vengeance fraught,

On Pharaoh and his servants brought,

Proud Egypt, in thy land he wrought. 20 }

Great princes to the sword he gave,

And mighty monarchs to the grave,

Sihon, who Emor's sceptre sway'd,

And Og, in Basan's vale obey'd,

And Canaan's kingdoms, wide display'd ; 25 }

And all their vary'd regions fair

He bade his people, Israel, share.

Boundless, Jehovah, is thy praise.

Thy glory lives to endless days.

Jehovah to his people will relent, 30
And of his long abandonment repent.
Vain are the gods, whom heathen tribes uphold,
Wrought by men's hands in silver, or in gold.
Mouths they possess, yet speak not, glaring eyes,
Where yet nor sense nor circumspection lies. 35
Sounds on their ears, and pray'rs are vainly spent,
Nor thro' their throat is breath or language sent.
To them their makers apt resemblance bear.
They and their vot'ries equal wisdom share.
Israel, Jehovah's endless love proclaim ! 40
O house of Aaron, bless Jehovah's name !
Ye house of Levi, all his greatness raise !
Who fear Jehovah, sound Jehovah's praise !
From Zion blessed be Jehovah's name !
Praise Jah, whose dwelling is Jerusalem ! 45

PSALM 136.

GIVE thanks to Jehovah ! His praises record,
Whose mercy for ever is sure !
Let the God of all gods be supremely ador'd !
For his mercy shall ever endure.

Praise Jehovah, of princes the prince and the lord! 5
His grace is for ever secure.

He, unaided, all wonders has singly display'd,
Whose mercy for ever is sure.
The heav'ns by his excellent wisdom he made ;
And his mercy shall ever endure. 10

He over the waters has stretch'd the broad earth.
His mercy for ever is sure.
To the lamps of the sky 'twas Jehovah gave birth ;
And his mercy shall ever endure.

The sun he appointed, to govern the day, 15
Whose mercy for ever is sure,
The moon and the stars, o'er the night to bear sway ;
For his mercy shall ever endure.

He the firstborn of Egypt o'erthrew in a night,
Whose mercy for ever is sure, 20
And Israel withdrew from the reach of their might
(For his mercy shall ever endure)
With an outstretched arm, and hand, lifted to smite.
His grace is for ever secure.

He pil'd the Red sea in a mountainous heap, 25
Whose mercy for ever is sure,

Gave Israel a way thro' its channel to keep,
 (For his mercy shall ever endure),
But Pharaoh's vast army o'erwhelm'd in the deep.
 His grace is for ever secure. 30

Thro' the desert his people in safety he led,
 Whose mercy for ever is sure.
Their path thro' the regions of princes he sped,
 (For his mercy shall ever endure),
While the kings, who oppos'd them, were rank'd
 with the dead. 35
His grace is for ever secure.

He slew Sihon, who reign'd o'er the Amorite land,
 (His mercy for ever is sure)
And Og, who o'er Basan had stretch'd his command,
 (For his mercy shall ever endure) 40

And the scene of their empire, their seat of abode,
 (His mercy for ever is sure),
As a portion, on Israel, his servant, bestow'd ;
 For his mercy shall ever endure.

He remembers us still in the midst of our woes, 45
 Whose mercy for ever is sure,
And has rescu'd his host from the pow'r of their foes :
 For his mercy shall ever endure.

He food on all flesh in just measure bestows,
And his grace is for ever secure. 50

Let the God of all heav'ns be for ever ador'd,
Whose mercy for ever is sure !
Praise Jehovah, of princes the prince and the lord !
For his mercy shall ever endure.

PSALM 137.

WEEPING, by Babylon's far stream we stand,
And muse on Zion. On the willows lie
Our harps unstrung, while the Chaldæan band
Claim from us songs of Judah. Should we try
Thy songs, Jehovah, on a foreign strand ? 5
If I forget thee, happy soil, if I
By mirth dishonor thee, let my right hand
Forget her skill, my recreant voice be dry !

Remember, Lord, in Zion's happier day
Edom's degen'rate progeny, how they— 10
' Down to the ground '—exclaim'd—' its ruins lay !'

Daughter of Babylon, that arm is blest,
That shall requite thee, that shall sternly wrest,
And dash to death the children from thy breast.

PSALM 138.

WITH my whole heart, O Lord and king,
Thro' Earth thy glory will I sing,
 Amidst the gods thy name.
Before thy temple I will praise
The love and truth, that mark thy ways. 5
 Thy word surpasses fame.

What time to thee I breath'd my pray'r,
Thy love, Jehovah, deign'd to spare,
 And fill'd with joy my breast.
All monarchs, whom the nations fear, 10
Shall bless Jehovah, when they hear
 His merciful behest.

They, walking in Jehovah's ways,
Shall magnify Jehovah's praise,
 And chant his pow'r aloud. 15

Jehovah, though enthron'd on high,
Beholds the meek with gracious eye.

His look repels the proud.

'Mid troublous paths thy grace shall guide.
Thy hand shall crush th' oppressor's pride, 20
Thine arm my life protect.
Thy love, long promis'd, haste to shew !
Thine everlasting love bestow,
Nor e'er thy work neglect !

PSALM 139.

JEHOVAH, thou hast search'd and known
Each act I do, each wish I own. }
My uniform'd thoughts thou view'st alone. }
Thou compasses my path, my bed.
Thou markest all the steps I tread ; 5
Nor can my tongue its secret tell,
But thou, Jehovah, know'st it well.
Thou art behind me, and before.
I with thy hand am cover'd o'er.

Such knowledge mocks my narrow span. 10
 Vainly its depth I think to scan.
 Which way thy spirit shall I shun,
 Or whither from thy presence run ?
 Uprais'd to Heav'n, I find thee there :
 In Hell thou wilt my bed prepare : 15
 Or should I take the morning's wings,
 And flee to Ocean's distant springs,
 E'en there thy hand shall lead the way,
 And thy right hand be still my stay.
 If—' Night shall hide me '—fond I deem, 20
 My treach'rous night shall noonday seem.
 Thro' densest shade thine eyes survey,
 Who darkness canst with light array.
 Alike with thee is night or day. }
 Thine are my vitals. 'Twas thine arm 25
 Preserv'd me in the womb from harm.
 I bless thee, whose creative might
 My frame with fearful skill has dight.
 My soul is conscious, that thine eye
 Each bone and sinew can descry, 30
 Tho' deep thy wisdom fetch'd from Earth
 The dark materials of my birth.
 Thy ken my embryo form embrac'd,
 And on thy book my limbs were trac'd,

Which day by day to swell began,
And grew from nothing up to man.
Jehovah, all thy ways I love.
How deep, how vast thy counsels prove !
Unnumber'd, they surpass the sand.
I wake, and find thee still at hand.

Wilt thou not, God, the wicked slay ?
Ye men of crime and blood, away !
For, Lord, thy greatness they defame.
Thy foes profane thy holy name.

Do I not hate Jehovah's foes,
And grieve, when they his will oppose ?
Yes. As my enemies in war,
The bold transgressors I abhor.

Search me, O God ! My spirit try !
Prove me, and all my thoughts descry !
Each poor infirmity survey,
And lead me in the perfect way !

PSALM 140.

SAVE me, Jehovah, from my foe !
Repel th' oppressor's cruel blow !

In wrong and mischief they delight,
And hatch new wars from morn to night.
Their tongue in serpents' gall they dip, 5
And adders' venom arms their lip.
Keep me, Jehovah, from my foe !
Bid the proud chief his prey forego,
Who would my flying steps o'erthrow !
For me th' unjust have laid a snare. 10
Nets, to enclose me, they prepare.
Their traps beset me ev'ry where. }

Jehovah, hear me ! For my God art thou.
Jehovah, mark my supplicating vow !
Jehovah, my salvation and my might, 15
Be thou, O God, my helmet in the fight !
Grant not, Jehovah, my proud foe's desire !
Aid not his counsels, lest he swell with ire !
But give them for their own misdeeds to mourn,
And let their mischief on their heads return ! 20
Let kindling coals their trembling host surprise,
Sunk in a fiery pit, no more to rise !
The false accuser shall himself undo.
Evil the evil-doer shall pursue.
I know Jehovah will avenge the poor. 25
He will the helpless in their right secure.
His holiness the righteous shall attest,
The just in his eternal presence rest.

PSALM 141.

JEHOVAH, I implore
Thy love my soul to spare.
Oh, when I thee adore,
Jehovah, hear my pray'r !
Like incense, let my vows arise, 5
My lifted hands, as th' ev'ning sacrifice !

Jehovah, guard the door,
Thro' which my words depart !
Keep watch my lips before,
And save from sin my heart ! 10
With sinners let me ne'er be plac'd,
To share their counsels, or their banquets taste !

But let the just reprove !
And I will bless the blow.
His wounds are all in love, 15
Like oils, that, healing, flow.
Soft let their balmy influence light !
But save me from th' oppressor's ruthless might !

O'erthrow their tangled feet,
And fill their chiefs with fear ! 20
And they my message sweet,
Abash'd, at length shall hear.
Scatter'd, our bones in ruin lie,
Like timber, hewn, and blanching in the sky.

But thou, Jehovah, thou 25
Art all my hope and trust.
Spurn not my suppliant vow,
But save me from th' unjust !
In their own traps be they destroy'd !
And let me still their cruel snares avoid ! 30

PSALM 142.

I in my trouble to Jehovah cry'd,
With supplications to my God apply'd,
Pour'd out my heart, and sought my grief to
shew ;
And all my soul's desire he deign'd to know.
When secret snares were strown my path beside, 5
When on each hand no succour I descry'd,

Nor friend was found, nor refuge in my woe,
When fell my spirit, and my heart sank low,

Thou wast my hope in sorrow and in shame.

To thee, Jehovah, did I vent my pray'r. 10

Oh, still from all my foes my steps reclaim,

My life from death, my spirit from despair !

Then will I magnify thy glorious name,

And all thy saints shall to my tent repair.

PSALM 143.

JEHOVAH, mark my pray'r !

My supplication hear !

In faithful mercy spare,

And let thy truth appear,

Nor let me thy strict search endure ! 5

For in thy sight no living soul is pure.

My soul to deepest Hell

Is hunted by the foe,

In darkness there to dwell,

And join the shades below. 10

My spirit faints beneath its weight.
My heart, oppress'd, sinks, lost and desolate.

Past times I then retrace
And all thy love to me,
Review thy works of grace, 15
And stretch my hands to thee.
Like thirsty lands, I gasp and faint.
Jehovah, hear the voice of my complaint !

Hide not thy glorious face,
Nor let me bite the dust ! 20
Each morn renew thy grace !
For thou art all my trust.
Let me the path of duty see !
For I, Jehovah, lift my soul to thee.

Oh, save me from my foe ! 25
To thee I, suppliant, bow.
Give me thy will to know !
My God, my king art thou.
Oh, let thy gracious spirit guide
My soul, where Righteousness and Peace reside ! 30

Exalt that name supreme,
Which endless life bestows !
In truth my soul redeem !
In mercy slay my foes !
Th' opponents of my life destroy !
For in thy service is my only joy.

PSALM 144.

BLESS'D be God, the great, the glorious,
God, my rock, my tow'r, my might !
He has made my hands victorious.
He has nerv'd my arm for fight.
His pow'r with hope my spirit views.
'Tis he my subject hosts subdues.

How should man obtain thy favour,
How the son of man thy love ?
Soon he dies, then sinks for ever.
All his days a shadow prove.
Bow down, Jehovah, bow the skies !
Descend, and bless our longing eyes !

Touch the mountain-tops ! and round them
Bursts of baleful smoke shall play.
Cast thine arrows forth, to wound them, 15
Hurl thy lightnings, to dismay !
But send us from above thy hand,
Nor let fierce waters waste our land !

Teach us not strange hosts to follow,
By a foreign host subdu'd, 20
Men, whose words are false and hollow,
Men, whose hands are hands of blood !
We on the lute thy praise will sing,
Who bidd'st the falchion spare thy king.

Teach us not strange chiefs to follow, 25
By a foreign host subdu'd,
Men, whose words are false and hollow,
Men, whose hands are hands of blood,
That thus our sons, like plants, may grow,
Our brides, like polish'd marble, shew. 30

Want be to our barns a stranger,
Thousands, millions bear our sheep,
Thrive our herds, and, free from danger,
Free from war, thy servants sleep !

Happy the land, on which such blessings show'r ! 35
Happy the land, that owns Jehovah's pow'r !

PSALM 145.

THEE will I praise, my God, O king,
Thy name with joy for ever sing,
Day after day thy truth proclaim,
And ever glory in thy name.
Great is Jehovah, great his praise. 5
Unsearchable are all his ways.
Age shall to age thy works unfold,
To distant times thy truth be told.
Thy noble acts I will recite,
Thy praise, thy majesty, and might, 10
That men thy wondrous works may know :
For all thy greatness I will shew,
Bring forth thy goodness into day,
And in full light thy truth display.
Good is Jehovah, prompt to spare, 15
Glad to forgive, and to forbear.
His love all nature comprehends.
O'er all his works his grace extends.

Jehovah, all thy works proclaim,
 And all thy saints extol thy name. 20
 They shew the glory of thy reign,
 Thy right and dignity maintain,
 Thy wonders to the world make known,
 And vindicate thy awful throne.

Immortal is his reign and sure. 25
 From age to age his acts endure.
 The fainting soul Jehovah cheers.
 The sinking step Jehovah rears.
 The eyes of all on thee attend ;
 And gifts from thee on all descend. 30
 Thou op'st thy hand. Abundance pours
 On all, that live, his golden stores.

Righteous are all Jehovah's ways,
 His works more holy than our praise.
 Jehovah by his suppliants stands, 35
 His suppliants, lifting holy hands.
 Who fear him, he their wants supplies.
 He yields them help. He hears their cries.
 Who love Jehovah, he will save,
 And give the wicked to the grave. 40

My lips shall spread Jehovah's fame,
 And all mankind his holy name
 With blessings evermore proclaim.



PSALM 146.

BLESS God, my soul ! I, while I live,
Will glory to Jehovah give.
Long as my being I retain,
His praise shall animate my strain.

Trust not in princes ! Cease to trust 5
In sons of men ! For they are dust.
Their spirit fails. They turn to clay.
Their inmost counsels pass away.

Blest, whom Jehovah's love defends,
Whose heart on Jacob's God depends, 10
On him, who form'd Earth, Heav'n, and Sea
With all their popu'lous progeny,
Whose truth, unchang'd for evermore,
His injur'd people will restore.

E'en now their famine he sustains. 15
Jehovah breaks the pris'ner's chains.
Jehovah opes the sightless eyes.
Jehovah bids the fall'n arise.

Jehovah loves the just to spare.
The stranger is Jehovah's care. 20

The poor and fatherless he knows,
 But all the sinner's schemes o'erthrows.
 Immortal is Jehovah's fame.
 From age to age he reigns, the same.
 Let Zion bless Jehovah's name !

}
 25 }

PSALM 147.

'Tis good to sound Jehovah's name,
 And lovely to adore.
 Jehovah builds Jerusalem,
 His exiles to restore.

The broken heart he heals again. 5
 He deigns their wounds to bind,
 Who names to all the starry train
 And number has assign'd.

Great is Jehovah, great his might.
 His wisdom knows no bound. 10
 The meek he raises, and will smite
 Th' ungodly to the ground.

Sing to our God a joyous strain !

Let the harp sound his praise,
Who, storing up his treasur'd rain, 15
With clouds the heav'ns arrays,

Who decks with green the mountain's sides,
And herbs for man supplies,
Food for the meanest beast provides,
And heeds the raven's cries ! 20

Him neither steeds, nor feet delight,
Tho' peerless in the race.
He loves the soul, that fears his might,
And trusts his promis'd grace.

Zion, make known Jehovah's reign ! 25
To him due glory give !
Thy portal-bars he will sustain,
And bid thy children live.

'Tis he makes peace throughout thy land.
He fills the swelling grain. 30
Thro' Earth he issues his command,
Nor shall his word be vain.

His fleecy snow, like wool, he sheds,
Like dust, his frostwork throws,
His ice in massy fragments spreads. 35
What can his cold oppose ?

Again he speaks. At once, unbound,
Dissolve ice, frost, and snow.
Again he breathes ; and at the sound
The trickling waters flow. 40

His word to Jacob, his behest
To Israel he conveys.
Not so are heathen nations bless'd,
Nor have they known his ways.

Sing we Jehovah's praise ! 45

PSALM 148.

FROM Heav'n Jehovah's praise proclaim,
And thro' th' ætherial vault,
Ye angels, swell Jehovah's name,
Ye hosts, his pow'r exalt !

Ye sun and moon, his worth make known,
Ye glitt'ring orbs on high !
Thou heav'n of heav'ns, his wisdom own,
Ye waters of the sky !

Jehovah's glory let them shew !
He spake ; and they were made.
He gave them one fix'd law to know,
By boundless worlds obey'd.

From Earth proclaim his praise aloud,
Ye monsters of the sea,
Fire, hail, snow, vapour, storm, and cloud,
Who act by his decree,

Mountains and hills, with cedars crown'd,
And fruits, that clust'ring spring,
Wild beasts, and reptiles of the ground,
And birds of ev'ry wing,

Princes and chiefs, who empire hold,
And subjects, who obey,
Young men, and virgins, sages old,
And babes of yesterday !

Jehovah's glory let them raise, 25
Extol his goodness, and his praise
Thro' Heav'n and Earth proclaim !
For he his people's steps defends.
He Israel's favor'd race befriends,
And deigns their tribes to claim. 30

PSALM 149.

ASSEMBLED saints, with grateful voice
New anthems to Jehovah sing !
Let Israel in his God rejoice,
The sons of Jacob in their king !

Sing in the dance Jehovah's praise ! 5
His fame let harp and timbrel speak !
For he with joy his saints surveys.
He with salvation crowns the meek.

In glory let the saints rejoice,
And sing of rest and peace restor'd, 10
With hallelujahs in their voice,
And in their hand a two-edg'd sword,

On gentile realms to wreak his ire,
On paynim hosts inflict his pains,
To bind their kings in fetters dire, 15
And link their chiefs with iron chains,

That in their judgments may be known,
What favour to his saints is shewn !

PSALM 150.

PRAISE ye Jehovah in his shrine !
Praise him above the sky !
Recount his attributes divine !
Proclaim his majesty !

Praise him with trumpets' deaf'ning bray ! 5
Praise him with harp and lute !
Praise him with dance and timbrel gay !
Praise him with lyre and flute !

Let the loud-rattling cymbal raise 10
Jehovah's endless fame !
Let all, that breathe, Jehovah praise !
Oh, sing Jehovah's name !

NOTES.



NOTES.

PSALM I.

THE first psalm is a sort of preface to the rest. In it the true marks are stated, by which the godly are distinguished from the impenitent.

L. 1—4. We are here warned to shun the habitations, but still more the councils of deliberate sinners. But most especially we are cautioned against filling the seat of the scorner. Prov. xv. 12. Matt. vii. 6.

L. 5—8. The law of God, though it must be practised on all occasions, can only be studied in privacy; and by those, who desire to serve him, it will be studied

With ever new delight.

L. 9, 10. The law of God is compared to a seed, which lies hidden for a long time in the ground, and requires suitable heat and air and earth and water, to make it grow, but yet will assuredly, if blessed with these, in due season take root downward, and bear fruit upward. The believer, in whom this seed is sown, will be like a tree, planted, where

rivers stream below,

a situation, in which trees flourish with the greatest luxuriance.

L. 11, 12. The leaf, which precedes the fruit, shall yet give notice of it, and, even when the fruit is gathered, shall never fade. The profession of a servant of God will declare his conduct beforehand, and will still be maintained, when the season for action is past.

L. 13, 14. The ungodly, however they may seem for a time to prosper, are in the end

scatter'd, like the dust,

to which they return.

L. 15, 16. It appears from many intimations in scripture, that, when the saints shall have been gathered together in the day of the last judgment, and received into the joy of their Lord, they will be associated with their judge and redeemer, to vindicate his sentence of condemnation upon the wicked.

L. 17, 18. God is said to know only that, of which he approves, and is therefore represented, as saying to the wicked—‘ I know you not. I know ‘ not, who ye are.’ Doubtless therefore that, which he approves of, shall live. The pursuits of a good man are of a nature to be eternal; and the knowledge of God, whose perfections are infinite, may be improved through immortal ages, and never be satisfied.

L. 19, 20. There is nothing, which a sinner has loved, or sought, or done in this world, that can accompany him to the other. Nothing sensual will live beyond the tomb; and the pride of his heart and the lust of his eye will alike depart from him. His knowledge, his wisdom, his best qualifications and attainments will all perish; the very path, which he trod, will be no more; and it will be a miserable aggravation of his sufferings, that he has trained himself

up by long experience to a course of life and action, which has no longer the shadow of an existence. He will be tormented with appetites, that can never be gratified, and harassed by propensities, which have nothing to correspond to them.

PSALM 2.

L. 1—8. THE application of this prophecy is made in Acts iv. 24—28. The crucifixion of our saviour was accomplished by a conspiracy of rulers and people, Jews and gentiles, against the eternal father and his anointed son. The work, which these divine persons had planned for our redemption, it was their fixed purpose to reject: and they so far prevailed, as to condemn the Lord, Jesus, and put him to death. Yet what the enemies of our lord did was the very thing, which the Lord's hand and the Lord's counsel had determined before to be done, the very expedient, devised by the Almighty, for transferring the guilt of the whole human race to the head of the immaculate Jesus.

L. 9—14. ZION, being the city of David, was the seat of empire. The Lord, Jesus, was there crowned king of Israel, when he was raised from the dead, and triumphed over the fury of his enemies. He then claimed his rights, and demanded the inheritance, which had been promised to him by the father.

L. 15—22. That these words are rightly ascribed to our saviour, is sufficiently proved from Heb. i. 5. v. 5. and that this incommunicable prerogative, to

be the begotten Son of God, is here used with a direct reference to his resurrection, is shewn by saint Paul in Acts xiii. 32, 33. The generation of Christ is coupled with his resurrection, his birth from the grave being ascribed to the same supernatural agency, which occasioned his birth from the womb of a virgin. Therefore the father says to him—‘ Ask thine inheritance !

‘ Ask ! and yon realms shall be thy lot.’

This promise has been in some measure fulfilled: for all christian realms have been added to the dominion of the Lord from among the gentiles. But a time will come, when his dominion shall have a still more marvellous extension ; and before its arrival the power of Christ will be displayed in the overthrow of all, who oppose him.

L. 23—30. The kings of the earth, who once joined in debate against Heaven and Heaven’s anointed, are now called upon to kiss the son, as the only expedient for making peace with the father ; for kissing was anciently a form of worship : and the duty is here urged under the sanction of that awful penalty, which will be incurred by all, who neglect it, when the wrath of the saviour shall be kindled, and our redeemer shall be our judge.

PSALM 3.

THIS short psalm is stated to have been written by David at the time, when he was driven from his throne by his son, Absalom.

L. 1—4. See 2 Sam. xv. 12—14. xvi. 5—8, 13.

L. 5—8. See 2 Sam. xvi. 11, 12.

L. 9—12. See 2 Sam. xvi. 14. xvii. 1—16. xix. 14.

L. 13—16. See 2 Sam. xvii. 14. xviii. 7—9. In every sense salvation flows from God. Even in our most ordinary transactions, we can only rest in safety beneath his wing, and ought therefore, whether we live, to live unto the Lord, or, whether we die, to die unto the Lord. But above all the salvation of our immortal souls flows from God alone; and he alone should receive the honour of it.

PSALM 4.

L. 1—4. DAVID's kingdom being enlarged by the accession of the ten tribes, he gives vent to this effusion of gratitude and of confidence.

L. 5—8. The psalmist here addresses the sons of men in general, and reproaches them for worshipping those dumb idols, which could not profit or deliver; for they were vain. Mankind have always been prone to change the truth of God into a lie; and in opposition to this folly David stigmatizes the idols, which are often substituted for God, as senseless names, nay, as an empty shame. Rom. i. 22, 23.

L. 9, 10. Godliness is the mark of God's people; and none, but those, who are godly, are parted from the rest of mankind for his own, and brought near to himself.

L. 11, 12. There is no relation, which God assumes to his intelligent creatures, more endearing than that

of the hearer of prayer. Whoever considers soberly the infinite distance between himself and God, must acknowledge it, as the greatest conceivable proof of his compassion, that he should deign to listen to his prayer.

L. 13—16. Communion with our own hearts in the stilness of solitude or the silence of night will be sure to increase that awe, with which we ought ever to address God, in private or in public. Eccl. v. 1, 2.

L. 17—24. The inquiry, what is the chief good, has long perplexed philosophers, and with reason, because to those, who do not know God, or, knowing him, do not seek him, as their chief joy, it is indeed difficult to point out any thing really good under the sun. Eccl. i. 14. The happiness of the worldly springs from without, the happiness of the godly from within; for it springs from a mind at peace with itself, and from affections centring in God. The gladness therefore, which God can infuse into the soul, is more than that, which the increase of corn and wine and oil can impart to the body. He makes the cup of the righteous run over with goodness, and fills them with a comfort and joy in the holy ghost, compared with which, all the uses and pleasures of this world are flat, stale, and unprofitable. Rom. xiv. 17. xv. 13. 1 Peter i. 8.

PSALM 5.

L. 1—8. Few give time enough to the work of prayer. By contracting it within a short space, in-

sufficient for a profitable discharge of it, they deprive themselves of much comfort in the exercise of it as well as of much blessing from it. Holding real and unhurried communion with God in the morning, we should come down from our chamber, as Moses came from the mount, with a glory on our countenance, which would give a freshness and holy unction to all our remaining conduct.

L. 9—16. Sin and folly in all shapes are hateful to a God of purity. Yet those, who seek to abstain from such offences, have no merit to plead before him, but must simply pray for mercy.

L. 17—20. The scene before the psalmist was full of perplexity amidst wicked men, distracting cares, and seducing temptations; and the prospect of it did not allow him to see clearly the path of duty: wherefore he prays the Lord to lead him, and to keep his paths free from danger. 1 Sam. xxi. 10. to xxii. 2.

L. 21—36. David, acquiescing in the divine judgments, and knowing the misery of ungodliness, is constrained to pray concerning the impenitent—

‘ O God, destroy them, and o’erthrow ! ’

But he presently recalls that petition, as recollecting, that their very thoughts are sufficient to make them perish, and therefore adds—

‘ Let their own counsels lay them low ! ’

Vice of any kind must be under some restraint, to be tolerable; and, if that restraint were taken off, and the counsels of the wicked to have their full sway, the multitude of ungodliness would soon overthrow society, nor would transgressors require any peculiar sentence, to ensure their perdition. On the other hand, while the ruin of the ungodly is from themselves, the salvation of the righteous is from God.

PSALM 6.

THIS is one of those psalms, in which the supplication at the beginning is apparently heard before the close. Possibly David wrote the first part of it during his flight from Absalom, and the last during his return.

L. 1—4. David, knew his present calamity to be a judgment upon him from God for his offence with Bathsheba (2 Sam. xii. 10, 11), and therefore only ventured to pray, that though the Lord's zeal was awakened against him, and his wrath kindled, he might yet be delivered from some of the terrors of his chastisement.

L. 5—8. While these words express the dejection of David, they mark also his reliance on the power of Jehovah; and the last line indicates a hope of eventual deliverance, though it may be delayed.

L. 9—16. The royal psalmist here begs, that the mercy, which he expects, may be shewn him, before the severity of his affliction shall have deprived him of life, since, whatever may be the divine compassions after death, none can declare them here, or make known to the church those works of his love, which are displayed in a different scene.

L. 17—24. The psalm here changes its character, and, acknowledging the divine acceptance of the foregoing petitions, anticipates the entire overthrow of every enemy, who shall oppose the reign of David. Saint Paul utters a similar prophecy concerning Christians. Rom. xvi. 20.

PSALM 7.

THIS psalm contains internal evidence of having been written by David during the persecution of Saul, whose name is apparently disguised in the title, prefixed to it in the bible; Cush, the Benjamite, being there perhaps substituted for Saul, the son of Kish, a Benjamite.

L. 1—6. After expressing his confidence in the divine word of promise, the psalmist alludes to Saul, though without a name, as one, who came against him with the power and rage of a lion, and met with no opposition.

L. 7—18. David here appeals to the faithful zeal, which he had shewn for Saul, who was then seeking his woe, as well as to his friendship with Jonathan. 1 Sam. xx. 39, 41; xxvi. 8—10.

L. 19—24. The Almighty is in this stanza besought to lift up himself, not David, that so those, who belong to his believing people, may have occasion to bless their lord.

L. 25—54. The declared purpose of the Almighty to return upon the head of the oppressor all the violence and wrong, which he has meditated for the injury of the Lord's people, is here portrayed under various figures. Yet with this certain prospect before him, and under the eye of a being, who

tries the very heart and soul,

it is a singular proof of infatuation and folly, that

man dares spurn his wise control,
And tempt him ev'ry day.

Thus is a perpetual conflict carried on by human self-will against divine forbearance.

PSALM 8.

L. 1—8. **ALTHOUGH** the glory of the Lord is exalted

Above the starry frame,

he yet condescends to receive such praise as flows spontaneously from the lips of an infant, and even makes use of it to still and arrest the malice of his enemies, as was signally verified in Matt. xxi. 15, 16.

L. 9—24. The condition, in which man was placed at his creation, inferior to the angels, but invested with authority over all other creatures in the air, on the earth, or in the sea, is here acknowledged with thankfulness. But saint Paul observes—‘We see not ‘yet all things put under him’—; and he then subjoins the method, by which this failure is repaired. Heb. ii. 9.

PSALM 9.

L. 1—24. **AMIDST** trouble and persecution, David is led to contemplate that period, when all sin and suffering should be suppressed, and God should be all in all.

L. 25—36. The blood of the humblest peasant, of the slave, and of the infant will witness in the judgment against the powerful sinner and the accomplished tyrant. Rank, title, wealth, and dignity will be no impediment to the almighty decree. Isa. ii. 11.

L. 37—51. The prayer of David for his own

mercies is combined with a zeal for the honour of God, and thus leads to predictions of a larger character than would naturally arise out of the particular subject of the petition. Thus, though the immediate object be the redress of personal wrongs, the result anticipated is, that God will be again glorified in Zion, when not only the sinners, who at present threaten him, shall fall in the works themselves have planned, but at length also

The wicked shall to Hell be hurl'd
With all the nations of the world,
That slight Jehovah's word.

L. 52—60. The poor and needy have the ear of a father in Heaven, who listens to their prayer, and who will at length, when the time shall arrive for avenging the cause of his people, be acknowledged, as the only God. Dan. iv. 34, 35.

PSALM 10.

L. 1—14. IN this description of the wicked the great characterizing mark is selfishness. A second is loss of shame. They boast of their debaucheries, and talk of their crimes, as though they were their glory. Not seeing God, they set him at nought, and construe their past impunity into a ground of confidence, and a reason for perseverance. Strengthened in this presumption, they go on boldly, and restrain neither their tongue, their heart, nor their hand.

L. 15—22. This picture is probably a home-scene,

drawn from Saul's history. Nevertheless the whole, taken together, is, with due allowance for individual varieties, the history of any truly ungodly person, who is not restrained by his situation in society, or by the fear of consequences. Being actuated by selfish principles, he soon learns to put God out of his thoughts ; and then he begins to indulge his vicious propensities first perhaps by cursing, swearing, and lying ; for he will bring himself to speak evil, before he is quite ripe for doing it. He will then venture more openly to oppress, to murder, and to defraud ; and, whether avowedly or in secret, having discarded the fear of God, he will gratify all his malicious passions by transgressing his whole duty to man.

L. 23—40. As the foregoing passage may be considered a description of the ungodly world, so this may be regarded, as the prayer of the servants of God in all ages, resembling that in Rev. vi. 10. They confidently refer the cause of religion to the God of holiness ; and though man may seem to have the upper hand, and the heathen may think themselves something more than men, they yet with holy confidence and joy rely on the prediction, which follows.

PSALM 11.

L. 1—8. THE opening of this psalm seems to recite the taunts, uttered against David by some of his rebellious subjects, when he fled before Absalom. He is represented, as fleeing to some mountain for refuge, as a bird retires to its nest, while for himself

he professes, that his trust is in Jehovah's word, which had guaranteed to him the perpetuity of his kingdom.

L. 9—12. The psalmist may here be supposed to revert with concern to the capture of Jerusalem, the holy hill of Zion, and to inquire, what shall become of his righteous people, when his tabernacle is in the hand of his enemies : and the answer is, that, even if the earthly mount were subverted from its foundation, the hope of a believer is not altered ; for

Jehovah in his temple reigns.

His throne is in the sky.

His grace is not tied to ordinances, nor his presence limited to earthly habitations ; and he is able to dispense blessings to his servants in one place as well as in another.

L. 13—24. Though the success of ungodly schemes may sometimes and for a season surprise us, a true servant of God will always believe, that it is over-ruled now, and that it will be defeated at last. Psalm xxxiii. 18—21. The life of a godly man is a life of patience, a season of trial. But, if steadily persevered in, it will not be a trial without a reward. The time will come, when the wicked will find the portion of his cup to be bitter (Rev. xiv. 10) : and at that time, as the psalmist anticipates, whatever delay may intervene previously,

we, who love the Lord,
Shall see him lift his glories up,
Our patience to reward.

PSALM 12.

L. 1—5. This psalm appears to have been written by David during that part of his history, when Samuel, who had anointed him, was dead ; and the commencement of it bears witness to the keenness of his concern at the small number of just and true persons, who were to be found in Israel.

L. 6—10. This is a melancholy picture of the chosen people of God : for, if they were hypocrites and dissemblers, what must have been the state of the rest of the world, where God, his worship, and his promises were alike unknown and neglected ?

L. 11—20. The flatterer and the deceiver were in power : and hence the deceiver was proud also. But their total ruin is here predicted in a declaration of the Lord himself, revealed perhaps in the very act of writing this psalm.

L. 21—27. There is no mixture of error or falsehood in the words of God. They are all good and perfect without dross, even as gold, which has undergone seven (that is any number of) purifications. What the Lord says, shall stand fast for evermore ; and, however appearances may be at present against it, his word shall be verified in its season.

L. 28—30. Independently of the divine promise the final success of the divine government requires the almighty ruler sooner or later to put down the ungodly :

For Sin must reign,
And none restrain,
Where sinners bear the sway.

PSALM 13.

L. 1—8. THE phrase of God's hiding his face from his suppliant is peculiarly expressive of the loss of that spiritual comfort and satisfaction, which his presence only can supply. For this distress the appropriate remedy is prayer : and the psalmist in resorting to it appeals to a consideration of frequent occurrence in the book of psalms, namely, that every servant of God has a work to perform, for the execution of which the divine help is necessary, and that consequently, the duration of life being very short, unless that help is vouchsafed speedily, the work must remain unperformed. He therefore reasons with the Almighty, and urges, that, if he continue to leave him long in the enemy's hand, it will be too late to interfere for his deliverance, when he sleeps the sleep of death.

L. 9—12. In the very act of praying David felt, that the prayer was granted, and accordingly, at once changing his tone, acknowledges a present joy, arising from his confidence in the divine mercy ; and this joy inclines him to holy gratitude.

PSALM 14.

L. 1—5. MANY say inly, what few have ever ventured to say openly—

‘ There is no God in Heav'n ’ — :

and the temptation to this unhappy sentiment as well as its natural consequence is described in the two lines, which complete the stanza.

L. 6—15. The positive declaration, that the guilt and folly, denounced in the first stanza, is universal, and the solemn introduction of God himself, as looking down from Heaven without being able to discover a single individual among all mankind,

Who loves or follows good,

is too plain a statement of that fault or corruption of the nature of every man, who is naturally engendered of the offspring of Adam, to admit of evasion. The psalmist is probably led to this remark by the observations he made during the Babylonish captivity. But, that we may not restrict the statement, here made under the guidance of inspiration, to one age or nation, it is repeated again and again in scripture at various periods. Thus before the flood, it is written Gen. vi. 5. ; after the flood, as if by anticipation of the wickedness, which followed, Gen. viii. 21. ; in the time of David, Ps. cxliii. 2. ; by Solomon, Eccl. vii. 20. ; here in the time of the captivity of Judah, afterwards by our saviour himself, Mark x. 18. ; and lastly by saint Paul, Rom. iii. 23. All men have fallen short of that goodness, which God requires of us : and therefore all are tempted to forget God ; which is here resolved into practical atheism ; for not to have God always before our eyes is virtually to deny him. It is to live without God in the world, and to say inly—

‘ There is no God in Heav’n.’

L. 16—25. The original of this sketch was found among the contemporaries of the psalmist, with whom

the captivity had made him familiar. Nevertheless saint Paul extends it to all mankind, Rom. iii. 13—19. He cannot mean indeed, that all mankind, nor could the psalmist mean, that all his contemporaries or acquaintances were chargeable with all these offences. These are but symptoms; and as in medical treatises all the symptoms of a particular disease are enumerated together, though they may not all be traced in each patient, and though those, which are discovered, appear in some more mildly than in others, so it is sufficient for his argument, if the presence of one or more of these symptoms betray the existence of the universal disease. Selfishness, treachery, anger, litigiousness, and a disregard of God and his judgments are the features, which characterized in a frightful degree the men, to whom the psalmist particularly alludes; and, would men but watch the motions of their own hearts on any trying occasion, the fidelity of the portrait would be brought into nearer view.

L. 26—33. All the great religious persecutions, in proportion as they have served through God's blessing to strengthen the righteous band of his adherents, have betrayed the timidity of their oppressors, when they failed to force a recantation from their victorious victims. Hence has arisen the laborious effort, constantly exhibited, to induce by threats or promises or partial punishments the condemned saints to avow a sentiment, which the ruling party would think better supported by the confession of those, whom they affect to despise, than by all their arts of oppression.

L. 34, 35. The forbearance of God has its limits; and in the critical moment, when the triumph of his

enemies appears to be complete, and they indulge in sarcasm and ridicule with profane security, he often interposes, as in the case of Pharaoh, of Sennacherib, of our crucified lord, and subsequently in the reformation of Luther, to snatch the victory, as it were, out of the teeth of the lion. Matt. v. 11, 12.

L. 36—40. The psalmist takes occasion from the last sentiment to offer a prayer for the restoration of his people; and, while he calls upon the king of Israel to come from Zion, his chosen, though now desolate mount, for their protection, he anticipates the joy not of Judah only, but of all the tribes of Jacob, when the captives shall be brought back to their inheritance. Thus, though looking immediately to the restoration from Babylon, he is led by the spirit of God to take a longer view, and foretell that long distant restoration, in which all the tribes should partake, in the latter days of the church and of the world.

PSALM 15.

L. 1, 2. THE mountain of Jehovah, on which his tabernacle was placed, was Zion: and it is an important inquiry—‘Who shall dwell, where God dwells?’ Among the qualifications for that privilege, enumerated by the writer of this psalm, though a Jew, not one is taken from the ceremonial law of Moses, but all from the moral.

L. 3—12. There never was more than one man, that fully answered this description. Christ Jesus alone

could claim a right on the score of his own good works to dwell in the sanctuary of his father. But then whatsoever things he did on Earth, he did for the benefit of those, who believe on his name; and, if his work and labour of love has procured for him personally a dwelling in the tabernacle, and a resting-place on the holy hill of the Lord, he has also most graciously assured us, that where he is, there shall also his servant be. By them indeed these verses must be regarded, as an admonition: for it is only the man, who, believing in the finished righteousness of the saviour, endeavors through his spirit to resemble him, that can derive any just comfort from this psalm, or appropriate to himself its concluding verse,

‘ He, in thy courts, O Lord, immoveably shall reign.’

PSALM 16.

L. 1, 2. **THIS** psalm is addressed by David to the promised Messiah under the name of God. In assigning his grounds for expecting a gracious answer to his prayer he pleads the secret covenant, into which Christ has entered, and to which he gives language in all the remainder of the psalm. Hence the words —‘ My lord art thou’—, and all, that follow them, may be regarded as the language, in which the Messiah, in contemplating his future sufferings, exaltation, and glory, accosts the eternal father. In these first words of his address he avows his assumption of humanity by acknowledging the father to be his God and lord,

conformably to his subsequent declarations—John xiv. 28. xx. 17.

L. 3—8. The goodness of Christ, exhibited in his obedience, could be of no service to the father. But to the disciples, or saints, it is imputed, as though it were their own. They, though they are sensible of their continued imperfection and sinfulness, are his delight and joy, while those, who do not acknowledge him upon Earth, will tremble at the sight of him, when they shall behold him, coming to judgment. Rev. i. 7. He is an intercessor indeed as well as a judge, but for those only, who receive him, as their king. As for those, who believe not on him, he will not present their offerings, though brought to his temple; and therefore they cannot be accepted. He will not mention their names; and therefore they cannot come into the Lord's book of remembrance: and the consequences are terrible. Rev. xx. 15.

L. 9—12. The saviour here acknowledges the portion, which the father had given him, of a people, once enemies to his truth, but now redeemed by his blood, and sanctified by his spirit. This inheritance is made sure to him by the promise of Jehovah, not in that small sample, as it were, which he has possessed hitherto, but in the fulness of the blessing, reserved for the latter days. Ps. ii. 8. Isa. xviii. 7. xlv. 22, 23.

L. 13—16. The sentiment in these lines may receive some illustration from Luke vi. 12. John iv. 32—34. Matt. xxvi. 36—44.

L. 17—23. On this prophecy saint Peter has furnished a commentary in Acts ii. 25—31. The concluding triplet therefore relates to his exaltation to the right hand of the father, and to the glory, of which he has taken possession for his people.

PSALM 17.

L. 1—12. DAVID, having professed his innocence in the question between him and Saul, acknowledges, that evil thoughts, as the thought for instance of killing Saul, when God had put him in his power, had occasionally abused his heart by their unwelcome presence, but that he had repressed and refused to utter, much less to execute them. He then complains of the hard measure, which he received from his sovereign, being compelled to live the life of an outlaw, and to rove about in inaccessible places, like a chief of banditti, through the ingratitude of a master, whom he had served with exemplary fidelity and zeal. Yet even in the wilderness, surrounded as he is by idle and dissolute characters, he relies on divine guidance, and hopes to be preserved from dangerous error. ‘Remaining, as I do, in the wilderness, and walking in the paths of a robber, I have more need than ever, O God, of thy protection. Hold thou up therefore my steps in thy tracks ! and my footsteps shall not be moved.’

L. 13—26. The appeal is here made to God, as the friend of his people, who preserves them from the machinations of evil-doers.

L. 27—30. David, looking upon his adversaries with the eye of faith, feels assured, that they are the sword and the hand of God, which can accomplish no more than he designs to accomplish by them : and therefore in calling upon God to defeat their malice, he implies, that he can do this with as much ease as a man can put his sword into its scabbard.

L. 31—34. The greatest trial of faith is mentioned in the first of these couplets, and its highest triumph in the last. The peaceable enjoyment of the fruits of industry, or of the rights of inheritance, and the quiet transmission of them even to a distant posterity, which are common even among persons, who habitually neglect God, has a tendency to harden the heart in its natural insensibility : and many are tempted by it to construe his silence into acquiescence, if not approbation. But David professes, that he will not suffer his faith to be shaken by such occurrences, but will endeavor to strengthen it by habitually seeking God during this season of imperfect revelation, trusting, that when he shall awake up from it, as from an indistinct and unquiet dream, he shall attain through the mercy of God that divine image and likeness, which is the true end of our being.

PSALM 18.

L. 1—4. THE names, our rock of shelter, our horn of safety, our sure defence, mark, that the second person in the holy trinity, is here addressed.

L. 5—14. David here alludes to those occasions, on which his life had been endangered by the violence of his adversaries. But on all these occasions he resorted to the same expedient, to which from his past experience of its success he declares his determination to adhere.

L. 15—32. This is a highly figurative description of the manner, in which the Lord had interfered for

the protection of his servant, convulsing kingdoms, and overthrowing potentates, till out of the dark dispensations, which resulted, a way was opened for the establishment of the persecuted David upon the throne of Israel. The figures are all borrowed from the tremendous descent of the Lord upon mount Sinai. In allusion to this strange spectacle he says, that the earth was riven asunder, and that the heavens shook, when God interposed for the removal of Saul and the succession of David, in a manner as divine and mysterious as that, when he came down upon mount Sinai, surrounded with angels, enveloped in darkness, yet announced by devouring flame, for the overthrow of his enemies, and the protection of his faithful people.

L. 33—38. The sacred writer now goes still further for a comparison, by which he may express his profound sense of that providential intervention, to which he owed his elevation, representing it, as no less signal, and scarcely less miraculous than that, which was displayed, when the foundations of the great deep were broken up, to let in the universal deluge, and Noah alone was delivered from the general catastrophe. In the last couplet accordingly he makes an application of his subject, which was before disguised under the magnificence of his metaphorical description. His object was all along to portray the goodness of the Lord to himself, though, having introduced the idea of a descending Deity, he was carried away by the brightness and glory of the scene, and loved to linger awhile in the contemplation of the majesty of his maker. He now reverts to the plain history, which gave occasion to the sublime vision, by which he was transported.

L. 39—54. David, though he knew himself by

especial revelation to be an object of the Lord's election and favour, yet avows his conviction, that he can only retain his blessing, while he walks in the way of his commandments. He was therefore careful to abstain from presumptuous sin, though, while he believed his reward to be connected with his obedience, he yet attributed all his mercies, solely to the divine favour, saying—

He sav'd me ; for he lov'd to save.

L. 55—58. The perfections of God are not capable of being comprehended by man in his present fallen nature. His true children will hereafter know him better, because they will hereafter through his grace be like him ; and, when they shall be truly pure in heart, they will be enabled to see him, as he is. In the mean time the wicked impute their own iniquity to their maker, and, judging of his dispensations by a human standard, use language concerning them, which plainly shews, that without in some measure partaking of his excellence it is impossible to understand it. Ps. li. 21. 1 Cor. ii. 14.

L. 63, 64. That is. ' I am not only enabled to prevail against them in the open field, but safe from their violence, when they besiege me in the city.'

L. 65—90. The application of this passage to the history of David is obvious. It was thus, that the Lord led him in a way, which he knew not, to a termination far beyond his hopes.

L. 91—97. In this passage David is carried forward by the spirit of prophecy to a time and state of things, not realized fully in himself, but only in that second David, of whom he was a type. He is truly the head of the heathen, over whom the first David held a very

partial and limited empire ; and his reign is one, which is extended not by war, but by hearing the sound of the gospel. He may justly say—

‘ The ear, that hears me, shall obey.’

L. 98—109. David here implies, that he himself should die before the accomplishment of these predicted glories, but that after his death Jehovah, the true rock of ages, would still live, and that he would assuredly be praised, as the salvation, not of David only, but of his seed, including no doubt his spiritual seed,

Till Time’s expiring hour.

PSALM 19.

L. 1—12. No one, that has seen the sun, can be excused for his neglect of religion. If the volume of scripture is closed to some, the volume of nature is open to all ; and they, who cannot read the will of their maker in the one book, may study him in the other. Neither ought we to undervalue the lessons, which the heavens can teach us. Acts xiv. 17 ; xvii. 26—28. Rom. i. 20 ; x. 18.

L. 13—28. The psalmist, having unfolded the evidences, which are furnished by nature itself, respecting the attributes and purposes of the Almighty, proceeds to describe those more powerful attestations of the same truths, which are revealed in his word. James i. 25. Accordingly these lines will be

found to trace briefly the experience of a true convert. Being changed into a new man by the law of grace, he accepts with submission the commands of Jehovah, and in all simplicity tastes of the heavenly gift, the good word of God, and the powers of the world to come, till, finding them as sweet as they are valuable, he acknowledges, that whatever honey is to the taste, the contemplation of divine judgments is to the mind.

L. 29, 30. The whole of man, the whole end of his being, the whole essence of his perfection and happiness consists in his observance of the ways of God, which teach him how to seek, and how to secure it.

L. 31, 32. James iii. 2. So various and so repeated are our offences, that, far from hoping to avoid them all, the pious psalmist despairs even of computing, nay of detecting them. His confession is—‘ I cannot think of all my sins. Many will escape my notice, many be mistaken for virtues. Some will occur through inadvertence, and others pass unobserved through my blindness. Oh, cleanse me from these, and preserve me from all ! ’

L. 33, 34. There are sins of infirmity, and sins of presumption. To the former we shall continue subject, as long as we live in the flesh. But from the latter we have a promise of deliverance. Rom. vi. 14.

L. 35—40. As the great offence, from which the psalmist prays to be set free, is a spiritual one, he omits all mention of his actions, and confines his petition for guidance solely to his thoughts, and to what thoughts seldom fail to end in, language. Without a strict attention to our thoughts and words it is impossible to live, as a servant of God. He will indeed remit many imperfections. But he does this for those only, who do not lie willingly under the power

of sin : and, if we would be delivered from even the worst transgressions, we must endeavor to make

all the words, that from our lips depart,
And all the meditations of our heart,

such as may be accepted in the sight of

Jehovah, our redeemer, and our might.

PSALM 20.

L. 1—11. **THIS** psalm may have been written by Zadok, or some other faithful subject of David, when he was driven out of Jerusalem by Absalom : and, if Zadok was the author, as he remained in Jerusalem, when David fled from it, there is a peculiar propriety in his praying, that Jehovah would send help to his chosen servant from his sanctuary, and befriend him from the holy hill of Zion.

L. 12—18. The former part of the psalm being a prayer for the preservation of David, the latter may be regarded, as a thanksgiving, occasioned by tidings of his victory. Absalom confided in his strength, but David in the name of Jehovah. 2 Sam. xv. 1. There is however a further reason for mentioning in this place the common trust of captains in horses and chariots, because it constituted one ground of distinction between the Israelites and neighbouring nations. For a greater exercise of their reliance on himself as well as for their important causes, but chiefly to confine their warfare within the limits of defence, God had seen

fit to prohibit the princes of his people from multiplying unto themselves horses; and not only on this, but on many occasions he had shewn them by his providence, that

Vain is their trust, who place their pow'r
In armies or in steeds.
But those, who wait Jehovah's hour,
His eye observant leads.

Thus Ex. xv. 19. Deut. xvii. 16. Judges iv. 13. 15. 1 Sam. xiii. 5. 19. 22; xiv. 6; xvii. 45.

L. 19, 20. Having returned thanks for the deliverance of the king, the psalmist prays for a continuance of his mercy, that the king may again be enabled to listen to the petitions of his subjects. 1 Tim. ii. 1, 2.

PSALM 21.

THIS psalm might borrow its inscription, if internal evidence could entitle it to that distinction, from Isa. xxxviii. 9.

L. 1—8. From these words it would appear, that the psalmist, when he prayed for life, did not limit his views to the present scene, or at least, that he regarded the promise, which he received, as reaching far beyond the fifteen years, specified by Isaiah, even to all eternity.

L. 9—14. The prospect of the divine favour encourages the psalmist to anticipate its continuance with confidence, while yet he regards the continuance of his own faith and hope, as essential to it.

L. 15—26. The holy scriptures uniformly connect the wrath of God against the disobedient with the richest descriptions of his mercy to the faithful; and although this wrath will be poured out in its full fury in another life, a period is yet foretold, when it shall be exhibited even here to their utter discomfiture and confusion. In the mean time few things are more remarkable than the impotence of ungodly malice. The rage of persecution has been continually foiled by an invisible counteraction; and the result has been, that Jehovah has been exalted by the very attempts to subdue his people, and his small band of martyrs have delighted to hymn his greatness.

PSALM 22.

L. 1. OUR blessed saviour by uttering these words upon the cross has referred us to the twenty-second psalm for a description of his inexpressible sufferings. He here complains, that his father has forsaken him. It was now, that he drained the dregs of that cup of fury to the uttermost, which he had before tasted in the garden. Luke xxii. 41—44. Compare John viii. 29.

L. 2—6. The blessed Jesus here represents the agony, which he had sustained by night in the garden, the cruelties he had suffered from the soldiers in the morning, and the almost insupportable burden, which he was at that moment sustaining from the concealment of his father's face: after which he justifies his

heavenly father in all the penalties, which he had inflicted, adding—

‘ But thou art holy still, and lov’st to dwell,
‘ Shrin’d in the praise of thine own Israël.’

L. 7—12. The holy sufferer here points out the difference between his own distress and that of others, who trusted in Jehovah. Lam. i. 12.

L. 13—16. This passage resembles a history more than a prophecy. Matt. xxvii. 39, 41, 43. The very use of this language without a reference to the psalm must have been sufficient to impress an honest inquirer with a persuasion, that Jesus was indeed the Messiah.

L. 17. This averment, though true of every one, that cometh into the world, was eminently true of our saviour, who was conceived by the holy ghost, and born of the virgin, Mary.

L. 18—20. The massacre at Bethlehem, the flight into Egypt, and the return to Nazareth are obscurely referred to.

L. 21—26. Basan was a fertile country; and the cattle in it were fat and strong. The usual consequences of fatness and good feeding in strong animals are wantonness and wildness; and our saviour was a lamb among such creatures, and liable to insult and cruelty from all of them. They treated him accordingly with unprovoked barbarity and contempt, mocked him, wounded him, and made a sport of him. Mark xv. 29. Luke xxiii. 35.

L. 27, 28. How forcibly and painfully does this describe the condition of a person, suspended on a cross!

L. 29—38. How plain is all this in its application

to our saviour ! Luke xxiii. 23, 24. Matt. xxvii. 35, 36. John xix. 23, 24.

L. 39—43. Our blessed lord knew, that, though in justice to the sins of men, of which he then was bearing the penalty, the father had forsaken him for the present, he was not far off, nor could he fail to succour him. Even while he was upon the cross, he felt, that he was heard ; and to the sentiments, which he then felt, the remainder of this psalm gives utterance and expression.

L. 44. John xi. 42. ‘ I hear thee reply to me with ‘ thy wonted favour not only from Heaven, thy ‘ dwelling-place, but from the very council of my ‘ murderers : for it is in consequence of their act, ‘ that thou hast enabled me to work out the salvation ‘ of thy people.’

L. 45. ‘ Even to those, whom thou hast made thy ‘ sons, through faith in my name, and whom I now ‘ adopt, as my brethren.’ Rom. viii. 29.

L. 46. See Matt. xviii. 20.

L. 47—52. ‘ Because I am poor, the poor shall not ‘ be despised. Because I am heard, they shall be ‘ heard likewise.’

L. 53, 54. ‘ Which I have made, to redeem them ‘ from all the power of the enemy.’ The psalm has now changed its character. It is no longer a prayer for succour, but a hymn for victory ; and, as if sin, the grave, and the devil were already subdued, it continues to the close in a tone of prophetic inspiration, declaring the future victories of the church, and recounting the advances it should make towards universal acceptance till the end of time.

L. 55—57. So it is written—Luke i. 53 ; vii. 22. Isa. lv. 3. John vi. 50.

L. 58—60. This is a prediction of the universal subjection of the world to the authority of Christ.

L. 61—66. Though natural death is the doom of all men, even of those, who are accounted the seed of Christ by spiritual regeneration, nevertheless these persons enjoy a spiritual and immortal life, as the fruit of his sufferings; and they, as a priesthood, superior to the house of Levi, will proclaim in the glorious state of the church his righteousness, as the sole meritorious cause of life to all his people. Then shall the saviour at length see of the travail of his soul, and be satisfied.

PSALM 23.

L. 1, 2. Isa. xl. 11. John x. 11, 14. 27, 28. THOSE, who know and follow the voice of this shepherd, can lack nothing, which is really good for them.

L. 3—6. Verdant pasture and refreshing springs are the best provision, which can be made for the comfort and benefit of a flock of sheep; and in the same way conversion of soul and progress in righteousness are the greatest blessings, which can be bestowed on the people of God.

L. 7—14. Even in the gloomiest circumstances, incident to humanity, no terror can assail the faithful disciple, so long as he is favored with the presence of God, and the unction of his spirit, by which he is protected from real harm, as by the rod and staff of a shepherd, and conducted through the most barren spots in safety.

PSALM 24.

THE removal of the ark of God to mount Zion furnished matter for various psalms. Of these the sixty-eighth was perhaps sung in procession about that part of the journey, in which mount Zion first became visible. The twenty-fourth would then follow, while all Israel brought up the ark with shouting and with trumpets, and David himself danced and played upon his harp before it.

L. 1—4. In claiming for the lord, God, a possession in a particular spot, David asserts his right to the whole earth, founded on the indefeasible claim of creation :

For on the deep its base he cast,
And with the rivers bound it fast.

In this the holy ghost foreshewed, what our saviour afterwards taught.—John iv. 21.

L. 5, 6. The whole earth is the kingdom of Jehovah. But Zion was his habitation : Deut. x. 14, 15 : wherefore the psalmist asks, as conscious of its peculiar purity and sacredness—

‘ Who shall ascend Jehovah’s hill above,
‘ Who rest upon his sanctuary of love ? ’

L. 7—12. David teaches us, that

The pure of heart, the clean of hands
is not therefore righteous in himself, but shall draw a blessing from Jehovah, which will have a sanctifying influence upon his heart, and dispose him to

love the God of his salvation’s law.

an effect, only to be produced, where there is a covenant-relation perceived and acknowledged to the God of Jacob.

L. 13, 14. By this time the ark had reached those gates, through which it was to pass to its resting-place : whereupon the psalmist, breaking off his discussion of the privileges of true religion, bursts out in a strain of zeal for the honour of the Almighty, and calls upon the portcullis to rise, and upon the gates to welcome their king. These words are supposed to be sung by a chorus, approaching the gates with the ark in custody : and they are answered by another chorus from within.

L. 15, 16. From a comparison with 1 Cor. ii. 8, it results, that Jesus Christ, the crucified redeemer, is himself

Jehovah great, Jehovah strong.

L. 17—20. The repetition of this question and answer may intimate, that as the gates of Zion were lifted up to receive Jehovah in his ark, so at a later period the everlasting doors of Heaven would open, to receive him in his human and risen body to the right hand of the father.

PSALM 25.

L. 1—6. WHEN David perceived the judgments of God, coming upon him from his own house in the murder of Amnon, the dishonour of Tamar, and the flight of Absalom, and acknowledged, that they were caused by his having forsaken the name of Jehovah,

he yet prayed with cheerful confidence, that his fall might not be final, nor give a lasting triumph to his adversaries.

L. 7—16. The psalmist here desires his heavenly redeemer to turn away his thoughts from his past and forsaken faults, and to think rather on his own love, and on his own eternal truth, which would secure the continued exercise of his grace and mercy.

L. 17—22. The truth and goodness of God are displayed first in the justification of a sinner, by the pardon of his sin, and afterwards in those laws, which the justified believer approves and follows.

L. 23—25. David justifies the almighty in all the shame and punishment, which had overtaken him, but expresses his entire confidence in the readiness of Jehovah to preserve his soul even from the blame, due for its past offences, not indeed for any claim of merit, to which he could pretend, but solely for his own great name. Jos. vii. 9. Isa. xlviii. 9. Ezek. xx. 9, 14, 22.

L. 26—31. The fear of God is the first quality of a true believer: and it is foretold of him, who possesses it, that he shall receive direction, comfort, an inheritance among them, that are sanctified, and even in this present scene of his existence a knowledge of the will of the father.

L. 32—39. The psalmist now confines his petition to his present trial, declaring, that in his extremity his eyes are still on Jehovah, and his only hope, that, while he weighs his sins in the balance of justice, he will also weigh those sorrows, which his sins have occasioned, and allow the tears of penitence to wipe them out, not that penitence itself has any such efficacy, but that he, who hates sin, is

gracious to the penitent, and puts away the hidden guilt of his servants.

L. 40—45. The psalmist, being conscious that his calamities were brought upon him by his offences, prays, that his soul, as it was now undergoing the just punishment of its sin, might henceforward have innocence for its safeguard.

L. 46, 47. See Acts iii. 26. v. 31.

PSALM 26.

L. 1, 2. In this couplet David professes to walk justly, and yet to put his trust, not in his justice, but in Jehovah, who alone preserved him from falling.

L. 3—14. The profession of the psalmist's integrity and faith in Jehovah is followed by an appeal to his omniscience, like that of Peter to his risen lord—John xxi. 17. Many washings were prescribed in the Mosaical law. Yet in none of these does the royal psalmist profess to prepare himself for standing at the altar of Jehovah, but in innocence, while yet the idea of washing by introducing the notion of guilt suggests the doctrine, that it cannot be any innocence of his own, which is here meant, however he may desire and pursue it, but that perfect innocence, which is imputed to those, whom the Lord pronounces blessed. Ps. xxxii. 1, 2. The two sacraments in present use are almost anticipated by David, when he undertakes to

—wash in innocence his hand,
And at Jehovah's altar stand.

L. 15—24. The desire to be with God, which leads believers to his house upon Earth, disposes them also to seek an entire separation from all ungodliness, and to take delight in nothing so much as in recounting the praises of their saviour to his church.

PSALM 27.

L. 1—24. IN this psalm David seems to have already conceived the design of erecting a spacious temple with ample courts, in which those, who delighted in the service of God, might expatiate with sacred joy. But his anticipations go beyond this; for no sacredness of an earthly sanctuary could give him a sufficient security against every enemy: and therefore the secret tent of Jehovah, in which he might descry his glory, must have reference to the true tabernacle, which the Lord pitched, and not man.

L. 25—36. The psalmist here professes, that he had sought Jehovah's face in obedience to his command, and on that plea calls upon him to fulfil to him all the promises, which had been made to him in the season of his distress.

L. 37—40. David was anxious for his parents who were in danger of being seized or detained by Saul in revenge of his escape, and were now no more able to afford him protection, than if they had entirely forgotten him. But, though all the world should forget or forsake him, David encouraged himself in the lord, his God, who never forsakes any, that trust in him.

L. 41—48. The characters of those, who secretly practised against the life of David, are here drawn to the life : and he takes refuge from the dangers, to which he was exposed through their machinations, in those promises, which assured him, that even in this life he should behold the love of Jehovah. Yet the instance of his love, to which he looked with most satisfaction and delight, was not that of the kingdom over Israel, but that of being shewn the path by which sinners, obtaining a righteousness, which is not their own, may be counted just before God.

L. 49—52. Rom. viii. 25. Gal. v. 5. Thus Jacob says, Gen. xlix. 18. James v. 7, 8. The work of faith is patience. When a son was promised to Abraham, he sought in vain to anticipate the blessing by his intercourse with Hagar. It would have been wiser to

Await Jehovah's day.

When the inheritance of his blessing was promised to Jacob, he sought by fraud what was his by promise, and only involved himself in difficulties by his impatience. When the kingdom was promised to David, he was advised by his adherents to seize it by putting Saul to death. But instead of yielding to their solicitations, he staid with patient reverence for the manifestation of the will of Jehovah, and his heart was through that discipline strengthened with power from on high, till the day arrived, when the almighty himself accomplished his promise. So christians also must beware of impatience. Even their ever-recurring sins should never lead them either to despair or to presume. 1 Pet. i. 13.

PSALM 28.

L. 1—8. PRAYER can only be successful, when it rests on an accepted plea. It is, when we fly to the appointed mercy-seat, and lay our hand on the altar of God's own institution, that he hears our supplication and our cry.

L. 9—20. The signal overthrow, which is denounced against the ungodly, is attributed to their neglect of those truths, which are obvious to every understanding.

L. 21—28. This thanksgiving will suit that period in David's life, when the destroying angel staid his hand over Jerusalem in obedience to the prayer of the psalmist.

L. 29—32. There is a harmony between this prayer and the expostulation in 2 Sam. xxiv. 17. which gives it peculiar beauty: for the people, whom the Lord loves, are his flock; and he will

Feed, and exalt them to the end.

PSALM 29.

THIS psalm may have been occasioned by David's long residence in the wilderness, and his familiarity with its caves and horrors. Any sudden storm in those desolate abodes, especially by night, would naturally inspire in a pious mind many of the sentiments, which follow.

L. 1—4. While dominion is ascribed to God, and the mighty upon earth are required to assign it to him,

they are themselves invited to imitate his holiness, which, in whatever measure it is possessed, constitutes all the beauty of spiritual worship.

L. 5—16. Every display of divine majesty and power is made with David a motive for declaring his glory in his temple.

L. 17—20. In this stanza, as in the psalm, the author first attributes the general attributes of sovereignty to Jehovah, and afterwards appropriates the blessings of his omnipotence to his people, thus collecting together, as it were, the honours of Godhead, and giving the benefit of them, in their union and grandeur, to his church.

PSALM 30.

L. 1—6. THIS is a general declaration of God's mercy, as displayed in the varied life of the writer.

L. 7—10. The love of God is here set in opposition to his anger. His anger is mortal; and it expired, so far as believers are concerned in it, with our saviour. But his love is eternal and infinite, and is never withdrawn from them, that love him. Lam. iii. 22, 23.

L. 11—21. The prophet had been led by past mercies to presume on their continuance; and they were thereupon for a time withdrawn. He therefore pleads for their speedy restoration, as follows. 'Between the day of death and the day of judgment there is no improvement, no recovery. If I repent, it must be here. If I give thanks unto thee, it must be on this side of the grave.'

PSALM 31.

L. 1—24. **THE** snare, which was spread for David, may refer to that incident in his history, which is recorded in 1 Sam. xxiii. 19—23. Out of this snare it was, that David besought his covenant-God to deliver him; and herein he sets us an example of bringing the highest principles of our faith to bear upon our daily circumstances and wants. It was, because the Lord was a God of truth, who had redeemed him hitherto, that he was willing to yield his soul to his hands with the assured conviction, that he would deliver him out of every snare, in which his feet might be entangled. Gen. xlviii. 15, 16.

L. 25—28. The people of Ziph were preparing to betray the royal fugitive into the hands of his enemy : 1 Sam. xxiii. 27 : and so David was left at large, to pursue his own course, in whatever direction he chose.

L. 29—48. David keenly felt the persecution and banishment, to which he had now been many months exposed, and which formed a sad contrast to his triumphant return from the slaughter of Goliath.

L. 49—56. ‘Thou wilt deliver me in thine own time from all my opponents.’

L. 57—72. David was persuaded, that even then, persecuted and contemned as he was, he was an object of the divine care, screened by his continual presence from the wrath of his enemies, and reserved for a display of goodness, of which he confessed himself unworthy.

L. 73—76. David wanted not recent proofs of providential mercy : for, when the men of Keilah were ready to betray him to Saul, the Lord advertized him

of their designs by urim : for which goodness in preserving him safe in a retreat, where men were ready to betray him, he here returns thanks.

L. 77—80. David acknowledges, that he spoke rashly, and accused the divine compassion and faithfulness without reason, when he said, as many under severe trials are prone to do—

‘ I am from thy sight expell’d.’

L 81—84. When David was flying from Saul, and was driven from the city to the wood, and from the wood to the wilderness, he still encouraged himself in the lord, his God, not doubting, that he would guide his heart, and eventually realize his expectation. But on this subject he assumes a loftier tone, and, addressing all the righteous, who trust in a redeeming God, bids them be strong, because he would guide their hearts. It is then, that we labour with heart and effect, when we can say with saint Paul,—‘ Yet not I, ‘ but the grace of God, which is with me.’

PSALM 32.

L. 1—4. THESE words are quoted in Rom. iv. 7, 8, as a proof, that David taught the same doctrine of imputed righteousness, which is there inculcated. David well knew, that every soul of man is stained with evil, and that consequently, if innocence is to be our only title to acceptance, no flesh can be saved. He therefore begins on lower ground, and lays the foundation of human blessing not in perfect innocence and purity, but in the forgiveness of sin.

L. 5—12. This description corresponds so exactly to a fact, recorded in the sacred narrative, that it is difficult to conceive it was not the intention of the psalmist to refer to it. 2 Sam. xii. 13. The first step in real religion is a frank confession of all our sins. 1 John i. 9.

L. 13—16. Every saint is a man of prayer; and, relying on the promises of the word of God, he will even in those sudden calamities, which in a land, watered by the Jordan, may aptly be compared to the incursion of a river, overflowing its embankments, rest in peace. An unseen agency will preserve him, even when his spirits begin to sink; and he will be enabled to say—

‘Thou art my refuge. Thou shalt guide my ways.
‘Thou shalt encompass me with songs of praise.’

L. 17—20. That the servant of God may not apprehend his faith to be presumptuous, the Lord himself immediately addresses to him the word of promise, undertaking not only to enlighten his path, but to direct him with his eye. It is the peculiar privilege of the saints to be directed with an eye, as an affectionate child is governed by the eye of his parent (John x. 27), while the multitude of unconverted worldlings must be led, like horses, by the severe restraints of law.

L. 21—24. The psalm concludes with an exhortation to religious joy, confined however, as may naturally be expected, to the righteous and the true of heart. Ps. xxxiii. 1.

PSALM 33.

L. 1—8. THE psalmist seems here to have almost anticipated the apostle's fervent language, who in describing a true christian declares, that, not having seen Christ, he loves him, and rejoices with joy unspeakable and full of glory.

L. 9—18. See John i. 1, 3. See also Gen. i. 2. Thus Jehovah, his word, and his spirit are brought forward together, as concerned in the creation of the universe. Gen. i. 9, 10.

L. 19—24. In the three thousand years, which have passed, since this psalm was written, the concurrence of the blessed Trinity in the creation of the world has become an article of belief in various parts of the earth; the confederacy of princes and people against the truths of the bible has been continually defeated; and Jehovah's purposes of grace for the recovery of our fallen race have been carried on from one age to another, and are making rapid progress towards their completion.

L. 25—44. Allusion is here made to the many instances, in which the Lord had granted victory to Israel over far superior armies, that opposed them, while their kings were expressly forbidden to multiply unto themselves horses, or to rely on foreign aid for protection in the day of battle. The death of Absalom, here perhaps tacitly referred to, is an instructive confirmation of this truth. 2 Sam. xv. 1—12. Yet, riding on a mule at the head of his army, he was forsaken by Heaven and Earth. 2 Sam. xviii. 9. David on the other hand awaited Jehovah's hour, and was led by him in safety.

PSALM 34.

L. 1—8. WHEN the praises of God are sung by the faithful, it is only the humble, who rejoice in it with that holy joy, which becomes his ransomed people.

L. 9—12. David unites his followers with himself in his description of the relief, which was afforded to them, though he does not say, that they cried to Jehovah, when he did. However the Lord heard his prayer, and gave him the lives of all those, who were involved with him in the same danger.

L. 13, 14. See 2 Kings vi. 17.

L. 15—20. The companions of David are here exhorted to trust, taste, and make full proof of the bounty of Jehovah.

L. 21—44. These instructions are well suited to the persons, who composed the retinue of David. 1 Sam. xxii. 2. David admonishes them of the necessity of contrition and prayer in order to obtain the favour of God, and of the need of redemption for the acquisition of righteousness or justification.

PSALM 35.

THIS psalm, uttered by David in a season of distress, is delivered in the person of our blessed saviour, and may be regarded, as pronounced by our lord himself upon the cross.

L. 1—16. Jesus may here be understood to foretel the ruin and misery of his adversaries. It may possibly

seem unnatural to impute to him some of the words in these opening stanzas. But our lord was a prophet as well as a saviour; and his prophecy is here clothed in the language of imprecation: and besides, the expressions, though severe, are not at all more so than some others, which we know him to have actually and personally uttered in reference to the same occasion. Matt. xxiii. 33—36.

L. 17—20. The Jews crucified their true king, the Messiah, lest the Romans should come, and destroy their place and nation; and, because they crucified him, the Romans did come, and destroy it. John xi. 48.

L. 21—24. The bones of the Lord are his members. That is, his church. The poor, persecuted christians fled from the destruction of that day, and escaped. According to their master's gracious admonition they, which were in Judæa, fled to the mountains, and were safe.

L. 25—32. How minutely true all this is of our lord and master, every reader of the gospel must perceive. The prayers of our redeemer, and especially that blessed prayer for his murderers, went forth, like the dove from the ark, and, finding no resting-place, returned to him, that sent them.

L. 33—40. Matt. xxvii. 29, 30, 39, 41, 42, 44. In this concurrence of cruel mockery and malice Jesus mourned for them, as though they had been his friends or his brethren, and thought only, how he might by his own misery work out their salvation.

L. 41—48. Jesus prays for the prosperity of his church, which was intimately concerned in his own deliverance. For their sake he desires to be saved whole (that is, in body and spirit), from the lions,

both human and spiritual, which were conspiring for his destruction. So he engages to tell the glories of his father among that people, who should partake of the benefit of his salvation.

L. 49—52. These are words, which our lord, Jesus, applied to his own case, John xv. 25 : and there never was a case, to which they applied more strictly. He was the most innocent, and therefore the most injured of all men. Greater love could no man shew : and greater hatred has no man received.

L. 53—72. With all power and authority in his hands our lowly master yet refers his cause to the righteous judgment of God : and he avenged his quarrel.

L. 73—80. In singing with grateful hearts to Jehovah the servants of God harmonize with their redeemer. He is the head ; and they are the members. 1 Cor. xii. 26. Justly then may they join in the same theme of praise ; and most fitly may they choose for that theme the truth and glory of the father.

PSALM 36.

L. 1—9. WHEN Abiathar had fled with the sacerdotal garments to David, Saul had no oracle to consult, nor any priest of God to enlighten him concerning his will. Sin was his oracle ; and it led him through unblest ways to imbrue his hands, if it had been possible, in the blood of his chosen successor. So it is with every one, who makes not God his might.

He begins perhaps with smaller offences, and is deluded by flattering hopes, till at length

He wades in crime, and knows no dread.

L. 10—20. When David, overwhelmed with a sense of the immeasurable perfections of God, had dwelt upon them with profound humility and wonder, he no longer regretted his absence from the sanctuary, or his loss of the ordinances of religion, because he had learned to draw near to God himself, and to derive consolation and support immediately from the fountain of goodness.

L. 21—26. The psalmist, having prayed for life and justification, anticipates in faith the downfall of his cruel opponents.

PSALM 37.

L. 1—12. DURING the continuance of that limited dispensation, under which the people of Israel lived, it pleased God to proportion their temporal prosperity and their temporal afflictions in some degree to their faithfulness or apostasy, delivering them into captivity, whenever they forsook God, and restoring them to their land, as soon as they cried for mercy. Yet then as well as now the faith of the Lord's servants was subjected to many trials: and the thirty-seventh psalm was written, to encourage them to perseverance and fidelity under one of the most common, namely that, which arose from the temporary and sometimes protracted success of the un-

godly. In the direction to dwell in the land, David may be conceived to administer a sort of implied rebuke to himself, for his own readiness (see 1 Sam. xxvii. 1.) to flee out of the land of Israel during his long persecution by Saul.

L. 13—18. The psalmist here supposes the servant of God to be placed in such circumstances as would naturally provoke him to anger or fretfulness, and these circumstances not to be transient and momentary, but of long duration. Yet, whatever be the length of the trial, he exhorts the sufferer to let his soul adhere to Jehovah, admonishing him, that, whenever he gives way to anger, and indulges in wrath, he affords the enemy power over him, and will therefore speedily be moved to sin. James iv. 7, 8.

L. 19—24. The ungodly should move our pity, not our displeasure: for they are preparing for themselves a speedy destruction, while to the meek an inheritance is secured according to our lord's beatitude upon them. Matt. v. 5. The earth in this beatitude should be translated the land of Canaan, literally interpreted to the Israelites, spiritually to the christian. Godliness indeed hath promise of the life that now is. But it is a promise, like that to Abraham, to whom the land of Canaan was a reversionary inheritance, given him to use, not to possess. The providence of God is ever watchful over his people. But the extinction of the wicked must precede the triumphs of the godly.

L. 25—42. Every promise, which was made to the Israelites in regard to the earthly Canaan, we are authorized to apply to ourselves with respect to our heavenly inheritance, of which the land of Canaan was a type.

L. 43. It is the common way of men of the world to seek their own advancement or gratification, and leave their neighbours to their fate. But it is the very opposite to that disposition, which our saviour enforced. Matt. vii. 12. xxii. 37—39.

L. 44—46. The liberality of the good is not un-gainful to him; for it is watered by the Lord's blessing, and shall prosper. Isa. xxxii. 8.

L. 47—50. To have our feet guided by Jehovah himself, with a promise that he will exert the power of omnipotence, to sustain us, when we trust to him, and to reclaim us, when we fall, is a privilege, which only the faithful can appreciate.

L. 51—54. There is probably in this testimony much, that is peculiar to the Israelitish dispensation. But yet, when some necessary considerations are taken into the account, we shall find it a testimony, not inapplicable even to the present state of the church. The particular promise, implied in this testimony, is not that of affluence or distinction. It is only as to temporal matters, that the seed of the good shall not be seen begging their bread, and as to their spiritual interests, that they shall not themselves be forsaken by God. His eye will be upon them still; and he will ever watch for their good. Prov. xxii. 6. If our children do not depart from the way of their God, what higher blessing can belong to them? or even though they do for a time, how often have the wayward and profligate children of pious parents been reclaimed towards the close of life, so as to repay the prayers, poured forth in their infancy, the pains, which long seemed to be wasted in their education, and the tears, which their follies have occasioned! Such facts have occurred in sufficient

number to encourage unwearied perseverance in intercession, but not to warrant presumption, or justify neglect.

L. 55—60. The psalmist amidst an obscure prediction of the glorious state of the church upon Earth, points to a heavenly Canaan, from which its possessors were not to be removed by death. He had before said—

‘ Their inheritance shall never end.’

He now adds further—

‘ So shall their life for evermore remain.’

L. 61—82. The psalmist in these lines describes the present occupations, and the present trials, as well as the real security of the righteous man, in whose heart are the statutes of his God.

PSALM 38.

L. 1—8. THE pressure of very sore affliction is here represented under the figure of the hand of God lying heavily upon the psalmist, so as to crush him, and leave him no power of motion. Under this painful trial he cries out to the Lord to remit his wrath, and withdraw his terrors.

L. 9—22. Pain, anguish, weakness, restlessness, all the symptoms of human suffering are not only mentioned here, but vented in suitable tones of sorrow. The affliction as the psalmist allows, was sent to him for his sins ; and the horror of it was very

materially increased, or even occasioned by the recollection of those offences, which had caused it.

L. 23—28. David, though he had in Jonathan an advocate and a supporter, who, while he lived, never forsook him, now found, that his friends and neighbours stood and gazed at a distance.

L. 29—40. There is nothing, which marks more unequivocally a holy temper than patience under calumny and reproof. 1 Peter ii. 21, 23. In this therefore, as in other respects, David was an eminent type of his saviour. Abstaining from all attempt to requite evil with evil, he left his case in the hands of God. By this trait moreover he distinguished between himself and his accusers. He knew, that he should not have felt joy in their decline: and from this difference in their conduct he desires God to judge between them.

L. 41—52. In the first of these stanzas David represents his want of peace from within through a sense of his misdeeds, in the second his want of comfort from without through the persecution of his enemies, and in the last his confident reliance, that God will take his part, though the whole world should forsake him. Few christians have that acute sense of moral defilement, which seems to have almost overcome the confidence, and subdued the spirit of the holy psalmist. In this too he was an eminent type of Christ, who had a far deeper feeling of the guilt of our sins than we usually have of our own. Yet out of all this depth of misery he rises with renewed confidence, and from his distrustfulness of himself learns to rely with increased assurance on the sufficiency and the good will of his saviour.

PSALM 39.

L. 1—6. THE psalmist did well, when he said he would correct his ways, if he meant, that his tongue should not rebel. An abstinence from such offences is not to be preserved without great heed to our ways. James iii. 2. But David put a curb upon his lips from a still holier motive, because he knew, that the hand of God was upon him in judgment and for correction. 2 Sam. xvi. 5—13.

L. 7, 8. The psalmist could not long bear to see religion dishonored, and grew weary of his life, when he heard of the abominations, to which Ahitophel had prompted Absalom. The remainder of the psalm consists of the complaint, which he then uttered. It contains no censoriousness of invective. The vow, which could not restrain his zeal, softened his remonstrance into supplication.

L. 9—21. The psalmist here prefers two petitions, first, that he might be set free from all his follies, and secondly, that the vain might not be suffered to deride him. The first request has respect to God alone, the last to his fellow-mortals. With respect to God he knew, that he was guilty of numberless offences, from which he required to be set free, before his hope could be settled on a firm foundation. With respect to men he was upon a different footing. He therefore in the same breath complains of their iniquity in troubling him, and yet acknowledges before God, that he deserves to be troubled.

L. 22—28. ‘I said nothing in reply to my calumniators; nor did I even complain unto thee of their injustice;

‘ for I saw

‘ The stroke was only thine.

‘ Thou hadst thyself for my sins exposed me to it :
‘ and therefore it became me to submit in humility
‘ and silence.

‘ Yet now at length thy hand withdraw !

‘ For in thy wrath I pine.’

L. 29—35. Abraham, Isaac, and Jacob were strangers and pilgrims on the earth. Heb. xi. 13—16. David here says, that he also was a sojourner in the land of his pilgrimage. He lived indeed in the earthly Canaan. But he desired a better country, of which he was preparing to take possession : and he now prays in reference to it—‘ Spare me, that I
‘ may recover my fading strength, and assure myself
‘ upon the rock of my salvation, before the awful
‘ hour arrives, which puts an end to my pilgrimage,
‘ and calls me to my final home ! ’

PSALM 40.

L. 1—4. THIS psalm begins with a thanksgiving, very suitable to the person of David on his first elevation to the kingdom over Judah. Indeed the language, adopted by him, being dictated by the holy ghost to a person, who was himself constituted by God a type of the promised saviour, is often more suitable to his great exemplar than to himself. These introductory lines are adapted to the case of David himself. But, when he considers the purpose, for which Jehovah had exalted him, he gradually assumes

the character, which he typified, and vents his feelings in strains, which lead us to say—‘Behold! A ‘greater than David is here.’

L. 5—15. These words still befit the character of David, though even here the declaration—

‘Many will see me, and rejoice,
‘And on my God rely’—

may remind us of that higher and more mysterious declaration of our saviour—John xii. 32. Hence the last triplet may be referred in the most enlarged sense of the phrase to the sure mercies of David, to that infinitude of blessings, purchased by the death of Christ, which he meditated to bestow on believers, mercies, extending through eternity, and comprehending inconceivable glory.

L. 16—23. These words are distinctly attributed to our saviour in Heb. x. 4—10. The almighty is described in them, as tired of those typical and preparatory sacrifices, Heb. ix. 10. and determining at once to put an end to them by receiving his servant, the true victim, the lamb of God, which taketh away the sins of the world, to his home in Heaven. The law in Ex. xxi. 5, 6. is here referred to; and the son of God is represented, as claiming the privilege of a faithful servant, who loved to do the will of his master, and desired to dwell with him for ever. The profession of his delight in doing the will of his father is an anticipation of his subsequent avowal in John iv. 34; and the appeal to prophecy takes the speech out of the person of David, who was the subject of no foregoing prophecies, and appropriates it distinctly to his antitype. Gen. xlix. 10. Deut. xviii. 15.

L. 24—28. This language also is suitable to the character of our saviour. John xvii. 26. xviii. 37.

L. 29—33. The saviour, having now finished his ministry, prays to the father, that he will not continue to hide his face from him. Matt. xxvii. 46.

L. 34—41. Luke xxiii. 29, 30.

L. 42—45. The saviour of the world amidst his own agonies discharges the office of an intercessor for his people. 1 John ii. 2.

L. 46—49. In these words he, who came, to redeem us from all iniquity, seems to need a redeemer. The saviour of the world cries out for salvation. Heb. v. 7, 8.

PSALM 41.

L. 1, 2. David, being made king of Israel and Judah, yet betrayed and rejected by his own friends and subjects, was a type of Christ. 2 Sam. xv. 30. There were many, who in the height of his prosperity were ready to shout—‘ Long live the king!’ But now he says—

‘ Blest is the man, who knows the poor.

‘ Blessed is he, who can recognise in the expelled and rejected David the same object of God’s choice and favour, whom he acknowledged in the day of his power and glory, Heb. xi. 25.’ Jesus has hitherto appeared to the world, only as a suffering saviour: and in reference therefore to him it may be most strictly said—

‘ Blest is the man, who knows the poor,

‘ who discerns in the humble, crucified teacher him,
 ‘ who alone is for salvation to the ends of the earth.’
 Luke ix. 58. Matt. x. 32. Heb. xiii. 13.

L. 3—6. David says this in immediate reference to those, who adhered to himself in his affliction, though the declaration may be extended in favour of all, who cleave to his great antitype.

L. 7, 8. The Lord has often been pleased not only to smooth the bed of suffering, but to overcome the sense of pain itself by a communication of his own joy.

L. 9, 10. David was at the time of writing this psalm convicted by his conscience of the grave crimes of adultery and murder, and had therefore great occasion to say—

‘ My soul is sick. My heart has stray’d.’

But yet he does not hesitate to anticipate the accomplishment of this prayer, and to expect all those blessings, which he has described, as the promised portion of those, who trust in a rejected saviour.

L. 11—22. The enemies of David took advantage of his distress. One of them however is distinguished from the rest, whose visits were peculiarly fraught with falsehood. That one person was Ahitophel, his counsellor, on whose secret information his adversaries had conspired against him. He therefore refers his cause to God, relying on the divine mercy to grant him a final victory over all his opponents.

L. 23—28. David had probably at this time experienced that deliverance from imminent danger, which he owed immediately to the friendship and secret information of Zadok and Hushai, but ultimately to that overruling direction, which turned the

counsel of Ahitophel into foolishness. Therefore he confides in the same goodness to uphold him after his restoration, and, anticipating the privilege of access to God immediately, and the sight of him for ever, bursts out into an acknowledgment of that covenanted mercy, to which alone he is indebted from first to last for all the blessings of his destiny.

PSALM 42.

L. 1—4. When David in his flight from Absalom reached the borders of Jordan, 2 Sam. xvi. 14, the refreshment, most congenial to his spent soul, may have been found in the composition of this psalm; and the opening idea of it was possibly suggested by the actual sight of a hart, bounding before his view towards the Jordan. Like that hart, he thirsted for admission into the divine presence, and was satisfied, that in nothing else could his soul find perfect rest and peace. Divine ordinances might cheer, but God himself alone could satisfy him.

L. 5—9. The king of Israel in his flight from Jerusalem was supposed by the ungodly to have been forsaken by God (2 Sam. xvi. 7, 8): and their unreasonable insinuations stimulated him to desire more earnestly his restoration to the sanctuary, that he might again unite his devotions to those of God's people

With joy, and praise, and harmony divine.

L. 10—15. Thus David after venting his eager

wishes for the recovery of his suspended privileges in the temple, resumes his reliance on God himself, from whom he could not be separated by absence or exile, but who was able, when all outward privileges were withdrawn, even in the wilderness, or on the Jordan, or even if he were afar off on distant Hermon, to revive his hope, sustain his spirit, and

light his gladd'ning eye
With hope, and health, and immortality.

L. 16—29. The sound of the rushing waters of the Jordan revives the grief of the psalmist by reminding him of his distance from the sanctuary. But it therewith gives occasion to his renewed confidence in Jehovah, in his promises, in his presence, and in the light of his salvation, till his mind is rapt in the sense of the divine goodness, and the feeling of grief absorbed in the contemplation of the divine perfection.

PSALM 43.

L. 1, 2. When the contest between David and Absalom was drawing to a crisis, the anxiety of the exiled king naturally grew more intense, and may be presumed to have given rise to a psalm, in which the same sentiments, which occur in the forty-second, are breathed with increased earnestness, though with greater brevity. In the first two lines the prayer to God to plead for him marks his petition to have been addressed to the divine son of God, who pleads the cause of his people, and to whom all judgment is committed by the father. Isa. li. 22.

L. 3—14. Amidst all his distress hope animates the prayer of the psalmist; and that hope is, that he should once more be brought to the holy hill of Jehovah. How greatly ought the uninterrupted enjoyment of sabbatical ordinances to be prized!

PSALM 44.

L. 1—12. Towards the close of the Babylonish captivity the people of Israel had abundant reason to recollect the days, that were past, when they were not, as then, in the power of their enemies. They then began to perceive the value of the privileges, which they had lost.

L. 13—24. There is here a total renunciation of human aid, and an affecting expression of confidence in that almighty protection, which had first conducted the children of Israel into the promised land. The Lord's hand was not shortened. The same power, which had once settled, could at pleasure reinstate them in their country.

L. 25—48. Such was the forlorn condition of the people favored of Heaven: and yet all this national and personal suffering was not a source to them of so much uneasiness as the daily insults, which they saw heaped upon the name of the lord, their God.

L. 49—56. This appeal was nobly answered. At length the avenging day arrived; and the tribes of Judah returned. Their complaint was heard; and they found, that the God of their fathers was their own God, by his doing in their time what he had done in the time of old.

PSALM 45.

L. 1—3. The first three lines of this psalm indicate, that the subject of it was in the heart of its author, and that he transcribed it from that original. If it was written on occasion of the marriage of Solomon, still the king, here spoken of, must have been one higher than Solomon, and consequently Christ, to whom accordingly all, that follows, is addressed.

L. 4. Isa. liii. 2. His was the beauty, not of form or of person, but of holiness : and in respect of this he is indeed

fairer than the human race.

L. 5, 6. Infinite blessings flowed from the lips of our redeemer. John iv. 22.

L. 7—10. Having ascribed to the saviour his own inherent goodness and diffusive benevolence, the psalmist in a tone of prophetic acclamation bids him go forward in his errand of mercy, and prosper. After his resurrection he is represented with the sword proceeding out of his mouth, which before his incarnation was girt to his side. In both situations it is meant of his word, which he is here exhorted to hold in readiness, as his instrument for converting the nature, and subduing the ungodliness of men. Therefore it is added—‘ Mayest thou prosper in thy
‘ work ! Ride on, and acquire new converts at each
‘ step, through the influence of that meekness,
‘ justice, and truth, which are the three genuine
‘ accompaniments of the word of God, and mainly
‘ instrumental in producing conviction !’

L. 11—13. The terror of Christ has been felt even here through the arrows, which his word has fixed in the conscience; and many an expiring, and many a despairing sinner, after having despised its virtue, has acknowledged its power.

L. 14—18. In this passage the psalmist accosts our blessed redeemer by the name of God: and yet he calls the father his God, and all mankind his brethren. Christ has condescended to become our brother, that we may be the sons of God; and the father has anointed him lord over his brethren, that so he might be the firstborn among many, and that all, who are saved by his atonement, might be reconciled by his intercession. Rom. viii. 29. Heb. i. 8, 9. ii. 10, 11.

L. 19, 20. It was the custom for eastern princes to bring spices or odoriferous ointments out of their private treasures, as a present to those, whose superior authority they were required to confess. To our saviour however all kings bow: and consequently all his attire breathes perfumes from the offerings, which are universally presented; and he inhales the incense of the whole world.

L. 21, 22. Not only the lower orders, but the highest, the daughters of kings and the courts of princes, are converted to the faith of Jesus. In every quarter of the globe his redemption is known, and his name magnified; and from all these worshippers, combined together, as they appear to the eye of infinite wisdom, is made up that universal church, which is here and elsewhere represented, as the bride of Christ, or the lamb's wife. He is our king; and

at his right

Sits the fair queen, in golden splendour dight.

Thus Christ is wedded to his church ; and none shall disjoin them for ever.

L. 23—26. The psalmist, speaking in the name of God, addresses the church, and in affectionate language exhorts her to cling to her new lord. Isa. liv. 5. The line of the church's father is the line of Adam : for, pure and spotless as she is, she was born in corruption. She is however to forget her original sin, and put on her beautiful garments, that the king may regard her with complacency : for now God himself vouchsafes to call her daughter, and admits her to a sacred alliance with his son.

L. 27, 28. Even the daughter of Tyre, the richest, haughtiest, and worldliest of the nations, shall pay her vows in the christian church. Acts xxi. 3—6.

L. 29—38. The spiritual graces of the church and her inward blessings are glorious beyond description. Her clothing, by which is meant the investiture of her redeemer's righteousness, has neither spot, nor wrinkle, nor any such thing. So adorned, she shall

enter gloriously the royal dome.

Her fellow-virgins, even the patriarchial church and the Jewish, shall be brought to her, that they may enter in her company with joy and heavenly gladness into the presence of the redeemer. Isa. xxxv. 10. Then shall the loss of those parents, the gentile idolaters, whom she has forsaken, be supplied by new children, even churches in various countries, whom she may set on high, or see established in all lands. In the view of this anticipated glory the prophet bursts out into rapture, and foretels the perpetuity of his song of praise, and its adoption by all nations to the end of time.

PSALM 46.

L. 1—20. AFTER the overthrow of the Philistines and Moabites, of the people of Zobah and the Syrians of Damascus, David returns with thankfulness to the peaceful security of Zion. The stream, to which he alludes, must be spiritually understood : for the small stream of Siloa was not, like the rivers of Damascus, an adequate refreshment for the multitudes of Jerusalem, though Solomon afterwards by aqueducts and cisterns conveyed it to every part of the city. But the stream, on which David relied, flowed from the fountain of God's mercy, and appeared in the perpetual service of his sanctuary ; and it gave assurance through his promise, though under certain conditions, that Jerusalem should not share the fate of other kingdoms. Ps. cxxxii. 13, 14.

L. 21—24. The people of God are here invited to look abroad into the rest of the world, and perceive by the dangers they have escaped, how deeply they are indebted to the Lord's mercy.

L. 25—30. The picture is now reversed ; and in the visions of prophecy the royal writer foretels the time, when the church of God shall no longer be engaged in subduing his enemies, but when wars shall cease, and the philanthropy of God produce universal harmony and peace. Isa. vi. 4.

L. 31—33. The lord, Jesus, now speaks himself, and confirms the words of his servant. Isa. xlv. 22.

L. 34—36. The psalm closes with an expression of confidence on the part of the church, which displays the connexion between her and her redeemer.

PSALM 47.

L. 1—8. THIS psalm appears to have been composed for the march of the ark to mount Zion; and the subject of it is a prophecy, that he, who then seemed to limit himself to a single spot, would one day be universally adored, and make Israel the chief of the nations.

L. 9—14. At the first ascent of the mountain the trumpet sounded, and the chosen habitation of God was seen rising towards its resting-place. The people are therefore exhorted to join in the solemn chorus, and to sing with judgment as well as mirth, as knowing the future glory, which was portended by this first indication of the reign of Messiah.

L. 15—20. The elevation of the ark upon mount Zion was a type of the ascension of Christ into Heaven; and the expressions, which are selected to describe it, apply still more strictly to the anti-type, Jesus Christ, than to the ark: for the glory of God, which resided in the ark, was but a visible emblem of his presence, whereas Christ is himself the very brightness of his glory, and the express image of his person. Nevertheless one part of the prediction is yet to be fulfilled: for though we have seen the Jews called into his kingdom to the exclusion of the gentiles, and now see the gentiles admitted into it to the exclusion of the Jews, it remains to see his ancient people again united to the fold of their redeemer, and all mankind joined with them to the God of Abraham, while our incarnate God from Heaven shall extend the shield of impartial omnipotence over all.

PSALM 48.

L. 1—16. THIS song of triumph may have been occasioned by the overthrow of Sennacherib, the glory of which is attributed to the mighty king, residing on the throne of mount Zion, who has since been made known with joy from that habitation, as the lord and king of the world. The temple of God is represented, as that seat of majesty, which his enemies did not venture to approach.

L. 17—20. It is not impossible, that the army of Sennacherib, which was designed to subjugate at once both Judæa and Egypt, was sustained by a fleet upon the Red sea, and that, when Jerusalem was delivered from the land-forces, the fleet was dashed and dispersed in the sea, and destroyed at the same time with his army.

L. 21—36. The Jews are here exhorted to walk around Zion, to count her bulwarks, to note every spot, that had been signalized by some providential deliverance, to restore the palaces, that were decayed, and maintain its original beauty, that their children might see it, as they did, and be able to trace the hand of God in the very scenes he had selected for the seat of his interferences of mercy. In the same way christians, who are heirs of a better city, not built with hands, but prepared in Heaven for those, who are kept by the power of God unto salvation, should consider his judgments in all the earth, remember the interpositions, which have taken place in their favour, and acknowledge the God, who has redeemed them hitherto, for their only defender and guide.

PSALM 49.

L. 1—8. THE remarkable preservation, which David had experienced, gave occasion to this appeal, though it is addressed to all mankind, because all are interested in the promise, on which he relied. But, as the nature and extent of that promise were as yet unknown to the world, he describes it, as a secret. Matt. xiii. 35.

L. 9—12. To a worldly eye nothing could be more hopeless than the situation of David, when contrasted with the absolute power and unrelenting malice of his enemy. Yet he asks himself in the face of this power—

‘Why should I fear ’mid days of wrong?’

L. 13—18. The secrets, to which David tuned his prophetic lyre, concerned all nations, ranks, and ages, because they relate to the salvation of the soul. It was little for God to deliver him from the ungodly. He would provide a ransom for his soul also, rescue it from its worst enemy, and clothe it with his own immortality. But for this purpose a price was necessary, which no riches could defray. The ransom of a soul, once paid, lasts for ever, and therefore is reserved exclusively for the work of the eternal son.

L. 19—34. The infatuated pride, which inflates the human heart in the sunshine of prosperity, is one of the strangest of its delusions. Men go on age after age, indulging the same vain dreams, laughing at the folly of those, who have gone before them, and then practising the folly they deride. Even in the prospect of death itself they grasp at a visionary immortality,

and neglect the immortality, which is within their reach. They aspire to a glory, which perishes in the tomb, and know not, that after the period, assigned to its dominion, the just, or they, who shall be acknowledged, as such, by the redeemer, will appear in a splendour, which they have vainly sought to usurp, and in the morning of the resurrection will reign, as kings and priests, in the kingdom of the father.

L. 35, 36. The psalmist here reverts to his own case, and exults in the anticipation of his final victory over the devouring grave, which, however fatal it may be to the prospects of those, whose portion is in this life, will only open to the righteous a new and incorruptible inheritance. The couplet may be further taken, as a prophecy of the redemption, which was effected by the saviour on the cross, and is made sure to every true believer after death.

L. 37—45. The psalm closes with a graphic exposure of the vain courses of prosperous worldlings, who are commonly praised, while they succeed in life, neglected, when they fail, and yet forget amidst the example of other men's disappointments, how certainly their own expectations must end in vanity.

PSALM 50.

L. 1—4. God has twice appeared to his people. His first appearance was on Sinai in fire, darkness, and tempest, Heb. xii. 19, 21. The second time he displayed his glorious face from Zion, as the mediator of the new covenant.

L. 5—8. Christ again appeared in the power of his spirit, to pronounce judgment on his people in the destruction of Jerusalem. Then all the plagues, which had been formerly poured upon their enemies, were laid upon them, so that a devouring flame seemed to herald his path, and Heaven and Earth to be summoned, to avenge him of his ancient people. Deut. xxviii. 45, 49, 59—62.

L. 9—12. The Lord calls on holy men and holy angels to bear witness to his sentence, and to hear the complaints, which he has to utter against his chosen nation.

L. 13, 14. Our incarnate redeemer makes a solemn description of himself and of his office, before he rejects his ancient inheritance, and repeals his own ordinance of sacrifice.

L. 15—30. The fault, charged upon the Israelites in this passage, is that of trusting to carnal ordinances without regarding their spiritual use and benefit. Therefore the Lord resolves to abolish the whole of the abused ordinances, and to establish the true spiritual service in their stead. Heb. x. 8, 9. He abolishes the offerings of blood, and substitutes the offering of thanksgiving. Many of the first christians nevertheless placed a part of their religion in these carnal observances; and the great apostle of the gentiles in refutation of this popular prejudice, says—1 Cor. x. 25—28. 'This was a reason, which would equally dispose them to eat in the one case, or abstain in the other, because, if

Earth and Earth's inmates are his own,

he could neither be impoverished by their use of its provision, nor enriched by their abstinence. He,

who owns all the fowls upon the mountains, and all the beasts of the field, can want no such service, and he, who created them, to be received with thanksgiving of them, which believe and know the truth, cannot regard it.

L. 31—42. The forbearance of God is no security against a future reckoning. Though he tarry long, he will punish at last. Towards the Jews indeed his reproof was severe in proportion as it was long delayed. To this very hour they have not recovered from that blow, which, till they felt it, they refused to fear.

L. 43, 44. God will not suffer his prerogatives to be long invaded. He will convince those, who fail to fear him, that he is the lord of all the earth, by giving their inheritance to others.

L. 45, 46. He has condescended to set a value of his own on our otherwise worthless performances, and enabled us to give him honour by accepting our miserable offerings: and, if we praise him by a reformed and sanctified life, he will enable us to know (for he will actually give us,) his salvation.

PSALM 51.

L. 1—6. This is the language of a true penitent, not attempting to extenuate offences, which admit of no valid apology, but referring the pardon of them to that being, who alone has power to remit them, and who has promised to forgive the sins of all, who return to him with a full confession of guilt, and a sincere desire to be relieved from it.

L. 7, 8. When the nature of David's complicated sin, of which this psalm contains his bitter confession, is considered, the language, in which it is made, conveys a spiritual truth of high importance. Joseph in contemplating with horror one of those crimes, into which David was betrayed, makes use of a similar declaration. Gen. xxxix. 9. From both we perceive, that they regarded the most heinous transgressions, by which society is outraged, though affecting directly the peace and happiness of particular individuals and families, not so much in the light of offences against society as in that of offences against God. It is indeed the peculiar character of his servants, that in performing relative duties they perform them to God. Col. iii. 23. The rule of expediency, as a principle of morals, they disclaim. They acknowledge themselves to be under a law; and the will of the lawgiver is their ultimate rule of action.

L. 9—12. David regarded himself, not merely as an habitual offender, but as having inherited a polluted nature from his birth; and therefore, taking a view of his whole state before God, of which his late crimes were only a development and particular exemplification, he confesses in plain terms, that he is worthy of condemnation, and could have nothing to urge in the way of complaint and remonstrance, if the almighty had chosen to pronounce his doom of exclusion.

L. 13—16. That high and holy being, with whom we have to do, is so far from being satisfied with even the best obedience, which in our own strength we are capable of practising, that he requires perfect purity, and simple devotedness to his will. How then, if such be his demands, can we possibly hope

for his favour? He has revealed himself to us, a gracious God, willing to purge our sin. 1 John i. 7. But the person, who receives the benefit of this expiation, must have his desires changed by the holy spirit, that he may love in his heart the truth, which God requires.

L. 17—24. When the heart has been renewed through divine power, it becomes more deeply sensible of its guilt, and more earnest in its endeavours to secure the perfect remedy. It is not satisfied without growth in grace and joy in the holy ghost, and petitions earnestly for the restoration of the image of God, and the perpetual presence of the sanctifier.

L. 25—32. Though a regenerated soul may be betrayed into offences, yet on its recovery it becomes as ardent in faith and fervent in zeal for the honour of its redeemer as ever. Thus David after repenting in deep sorrow and remorse of his grievous and most hateful offences, anticipates no long period of penance and disgrace, but lays hold at once of the whole comfort of forgiveness, and even reckons on the privilege of being rendered instrumental to the conversion of others. Nevertheless he has learned in the school of affliction not to rely on his own strength for this purpose, but attributes all his hope and strength to the kind and free spirit, who alone can raise his drooping soul, professing only, that, if his saviour-God shall open his lips for him, he will employ them in magnifying the word of Jehovah.

L. 33—40. The entire renunciation of all dependence upon the offerings, which are prescribed in the law, for ablution from the moral stain, with which the psalmist found himself polluted, is as remarkable on the one hand, as the entire confidence, which he

maintains, that he is absolutely forgiven, and restored to the divine favour without reserve or exception, is on the other. His confidence however is not presumptuous, or unmixed with sorrow. His breast is troubled by a recollection of his sin. His heart is contrite from a consciousness of transgression; and, when he has referred his cause with assured hope and comfort to his saviour, his affections are expanded towards all the people of God, and he is led to pray, that he, who alone can give value to ritual offerings, will graciously preserve Jerusalem, in order that the sacrifices, which owed their entire value to his appointment, may there be performed with acceptance.

PSALM 52.

THIS address to Doeg contrasts the love of God with the mischievous pride of a creature, and denounces wrath upon the doers of fraud and falshood. Doeg had sought to enrich himself by cruelty and false accusation, but is here warned, that his wealth will fail him, and that David, whose ruin it was his object to accomplish, will be preserved by the love, and restored to the house of God. In this confidence the holy psalmist was doubtless strengthened by the escape of Abiathar, and the presence of the high priest; and the moral of his commentary upon the whole transaction is, that the love of God is a greater security to its possessor than can be attained by all the cunning and cruel machinations of the wicked.

PSALM 53.

L. 1—15. It is impossible to conceive a plainer testimony than is given in this and the fourteenth psalms to the doctrine, that there is a fault and corruption in the nature of every man, that naturally is engendered of the offspring of Adam. But the holy psalmist follows up this charge to its worst consequence in that practical atheism, which disposes men to live, as though they thought—

‘ There is no God in Heav’n.’

L. 16—20. One of those effects, which indulged depravity will never cease to entail, is a hatred of the Lord’s people. He himself describes the wicked, as devouring his flock, like bread : and what is the latent cause, which betrays them into this depth of iniquity ? The psalmist answers—

‘ They call not upon God.’

Here lies the root, the origin of all wickedness. They restrain prayer, and neglect to hold communion with their maker. What wonder then, if they lose those aids, which are only promised in answer to prayer, and the want of which by leaving them to themselves abandons them to the seductions of the world, the flesh, and the devil ?

L. 21, 22. Superstition agitates those, whom piety fails to awe; and the fear of man or of imaginary evils is most prevalent, where the fear of God is unknown.

L. 23—25. God will finally overthrow the ungodly, and put an end to their seeming triumph : for a time is foretold, when the church militant will become

a church triumphant, and prevail openly over all opposition.

L. 26—30. The beginning of this prayer has been already accomplished : for the saviour has sprung from Zion, and many even of the natural Israel have lifted their voice with rejoicing, to receive him. But the captives of Israel will again be brought back ; and, whenever that time shall come, all Israel, the natural and the spiritual, shall be saved together.

PSALM 54.

It is instructive to be admitted, as it were, into the closet of David during the persecution of Saul, and amidst the treachery of his fellow-countrymen to hear him pour forth the expressions of his confidence into the ear of him, who had pledged his truth for his exaltation. It is still more delightful to observe the strength of that confidence, breaking out in the actual exercise of thanksgiving for a mercy, not yet bestowed, when, looking on his foes, as already conquered, and his prayer, as heard, he says—

‘ ’Tis he, that all my griefs allays,
‘ Who has my foes subdu’d.’

PSALM 55.

L. 1—8. DAVID, driven out of Jerusalem by his own people under Absalom, typified our blessed

saviour, driven by the descendants of the same people out of the same city to the place of crucifixion : and he is consequently at this period of his history moved by the holy ghost to utter complaints, eminently suitable to the condition of his great antitype.

L. 9—12. These lines are the most accurate portrait, that could be drawn, of the agony of the patient sufferer in Gethsemane and on Calvary. The burden of his soul was then such, that an angel was sent from Heaven, to strengthen him under it ; and the complaint and mourning, which he addressed to his father on the cross, exceeds all comparison with other sorrow. Matt. xxvii. 46. Lam. i. 12.

L. 13—24. The natural promptings of humanity, which shrinks from pain and grief, were felt by our blessed master in common with those, whose nature he condescended to share, though he repressed them with sinless submission. Matt. xxvi. 39—44. David indeed may be presumed to have uttered this aspiration with stronger desire, though his trial was infinitely less ; and the description of the city, which he had just deserted, now affrighted by the revels of its invaders, may seem peculiarly natural in his circumstances, though it is also most fearfully applicable to the state of that guilty city at the time of our saviour. Acts iv. 26, 27. But the prayer—

‘ Lord, destroy, divide their tongues ! ’—

though suitable to David, and indeed analogous to 2 Sam. xv. 31, is in the lips of our lord prophetic, the Jews having from that age become a dispersed people, and being therefore compelled to speak the languages of the heathen.

L. 25—32. This affecting expostulation applies feelingly to Abitophel: and it may also suit the lips of our lord himself. Matt. xxvi. 50.

L. 33—36. The imprecation in this passage may not seem perfectly accordant with the character either of David, or of Jesus. Nevertheless the horror of it will be far exceeded, when the son of man shall sit on the throne of his glory: for Matt. xxv. 41. In fact, if such be the event of the ungodly, such also must be the purpose of the saviour, without whose concurrence and decree no calamity could befall them; and it is by the judgment of his righteousness, that death arrests them, when they descend, as it were, alive, without abating any portion of their virulence against God and his kingdom, to lowest Hell.

L. 37—44. Matt. xxvi. 53. Luke xxii. 43.

L. 45, 46. Eccl. viii. 11. Yet what is this, but to refuse to God that attention, because he is compassionate and forbearing, which is readily paid to those, who are hasty and vindictive? It is a principle, which blinded the Jews to their ruin in our saviour's time as well as in David's. Yet since how fearful is the change, which has overwhelmed them!

L. 47—52. The psalm again adverts to that individual, who, whether Abitophel or Judas, made treachery the cover for an act of pitiless cruelty.

L. 53—60. Destruction will overwhelm all the enemies of God, but most especially those two classes of ungodly men, who shew in their conduct the traces of him, who was both a murderer and a liar from the beginning. Hatred and falshood are the two antagonist principles to the holiness of the gospel, which is founded in love and truth.

PSALM 56.

L. 1—5. DAVID, having fled from the face of Saul into the land of the Philistines, soon found, that he was only running from one evil into another. The Philistines were his personal enemies. He had slain their champion; and the people moved their king to destroy him. Under these circumstances, being threatened by Saul on the one side, and by the Philistines on the other, he wrote this psalm, to implore the divine assistance. The language, which he used on this occasion, has been adopted by the church in seasons of affliction; martyrs have rehearsed it at the stake; and those, who have been banished or wronged on account of their religion, have been able to invent no words, better suited to express their feelings.

L. 6—11. Of all the sufferings, to which the godly are exposed, none touches them so nearly as that misrepresentation, to which they are continually exposed. Yet even this is no more than our lord has forewarned all his disciples to expect. Matt. v. 11.

L. 12, 13. ‘ Shall the love of mischief, which induces them to persecute, calumniate, and hate me, be a greater security to them than my uprightness is to me? No.

‘ Restrain the people in thy wrath, O God!’

L. 14, 15. ‘ My contrition is not less known to thee than my faults are. If thou countest my errors,

‘ place in store

‘ My tears beside them,

‘ that, when my faults are brought before thee, my

‘sorrow and repentance may appear with them, and
‘ blot them out ! Thou keepest a faithful record both
‘ of the sins and of the sorrows of thy servants, and
‘ wilt thus be enabled to recompense the obdurate
‘ for their impenitence, and to recover the contrite
‘ from the error of their ways.’

L. 16—19. Why indeed should a servant of God fear? He has the promise of God to support him, nay, his covenant, and his oath. Heb. vi. 18. xiii. 5, 6.

L. 20—23. This was uttered by David at a time, when not only all human aid failed him, but even his God hid himself, and seemed to have forsaken him. The prophets spake of the purposes of providence, as though they were accomplished : and the sweet psalmist of Israel, living more by faith than by sight, gave thanks, and paid his vows, before his preservation was accomplished.

PSALM 57.

L. 1—12. THE almighty is regarded by the psalmist, as a parent bird is regarded by its infant offspring, over whom it spreads its wings, while trouble or danger is near. In directing therefore his cry to God, he expects an answer from his love and truth, those two united attributes of the Deity, which even then were his sufficient protection and security.

L. 13—18. The man, who lay under the canopy of almighty wings, had yet no easy resting-place. He lived among outlaws, who were ready for any audacity, and was beset by spies, who were more than once ready to betray him to Saul. Under such circum-

stances a person might be supposed justifiable in being mainly anxious for his own deliverance. But such was not the case with David. He, or rather the spirit of God within him, bursts out into a different strain, being chiefly intent on the glory of God, which appeared to be implicated in the transactions, then passing and expected.

L. 19—24. Saul had set out with a considerable party, hoping to entrap David. But God put him into the power of the person, whom he came to destroy. This past deliverance David construes into a ground of confidence, that the almighty would yet further interpose in his behalf: and accordingly, when Saul had expelled David out of the bounds of Israel, he rendered himself by his own act an easier prey to the Philistines, who attacked the kingdom, which his jealousy had weakened.

L. 25—36. David speaks, as one, who had been tempted to transgress, but had resisted the temptation, and adhered to the commands of God. Throughout all the varieties of his life his heart was fixed on God. It was sometimes indeed seduced by vanities, which allured, and gave admittance to follies, which ensnared it. But it always returned to God, as to its resting-place, and then was as fixed as ever. Therefore his lyre was regarded by him, as his greatest glory, because it assisted him in spreading abroad the name of his heavenly benefactor; and after here foretelling, that the glory of God will eventually be coextensive with creation, he exults in the joyful prospect, and concludes with that sublime apostrophe—

‘ Rise, God, above the heav’ns, and shed
‘ Thy glory through the world ! ’

PSALM 58.

L. 1—10. DAVID in the commencement of this psalm remonstrates with his enemies, and therein with natural men in every age of the world, who are all withheld from speaking uprightly by the evil disposition of their own hearts, which, while they incline them to falshood and mischief, hinder them also from receiving correction from those, who are enlightened by wisdom from above. To Saul and his followers in the divided state of Israel, when the army, which had subdued the Philistines, was led from place to place, to hunt out David and his adherents, these words had a peculiar propriety of application, as may be seen by examining the description, given of them and their proceedings in the following passages. 1 Sam. xviii. 17, 19, 20, 21, 27; xix. 1; xxii. 6—19.

L. 11—16. This is a prayer, founded on a prediction, and contains a terrific picture of the final overthrow of the ungodly, whose power shall in due time be broken, and they shall be, except for the purposes of suffering, as if they had never been.

L. 17—22. The rapidity of the destruction, which will overwhelm the wicked, and the sudden joy, which will in a manner surprise the righteous, when they discover in the latter days, that God has indeed judged the earth, is forcibly portrayed in these lines, though their first reference is to the opponents of David in the days of Saul; and the description may remind us of that parallel prediction, which saint Paul has delivered concerning the ungodly in 2 Thess. i. 9, 10.

PSALM 59.

L. 1—21. This psalm appears from the inscription in our bibles to have been written by David, when Saul sent messengers to his house, to watch him by night, and slay him in the morning. Having escaped this danger, David came to Samuel, and told him all, that Saul had done to him. By him he was doubtless encouraged to place a more confirmed confidence in the truth of that promise, which assured him of the kingdom over Israel: and this was probably the first of that series of psalms, which he composed during the long period of his persecution, and by which, when forsaken by others, he held communion with his God. To him therefore he makes his appeal against his persecutors, whom he compares to those wild dogs, which are commonly seen in the east, not claimed by particular owners, but running about at evening, to seek their food among the offals of the city. So the conspirators, whom Saul had set to compass the house of David, loitered about his door, as though they had no particular employer, and watched for their prey till the morning.

L. 22, 23. David, anticipating the overthrow, which awaited all his opponents, lifts up his prayer to God, that he would be pleased to remember mercy in the midst of judgment, and to order his righteous visitation in such a manner as might most effectually promote the instruction and benefit of his people. This perhaps was answered in 1 Sam. xix. 20—24.

L. 24—41. A prayer for the destruction of the enemies of God always sounds to our ears, as though

it were unsuitable to a sinner. But the continued prosperity of the wicked cannot coexist with the establishment of the reign of holiness; and the same principle, which leads men to defend themselves against a robber, or an assassin, would prompt them, if they valued purity as much as life, to pray against the robber of their heavenly hope, the assassin of their happiness in eternity. The prayer of David is, that Jacob's lord may be adored to the ends of the earth, notwithstanding all the resistance it may encounter from the wicked; and although perhaps a further advancement in the fellowship of the holy ghost would suggest a prayer for the conversion of these unhappy people, it may be doubted, whether there is not more of natural sensibility than of divine grace in the repugnance, which is felt at an imprecation, which is in fact a prayer, that the greatest hindrance to the diffusion of universal happiness may be removed, even though it can only be removed by the destruction of the ungodly, that so after its abolition the ransomed people of God may without impediment

his pow'r display,
His mercy with each dawning day.

See Ex. xxxii. 26—30. Ps. cxxxix. 21, 22.

PSALM 60.

L. 1—10. The most natural occasion, to which this psalm can be referred, is when Elisha delivered

a prophecy concerning the overthrow of the Moabites to the kings of Israel and Judah. 2 Kings iii. 14—19. On that occasion Jehoshaphat may be presumed to have adopted the song of gratitude, which had been previously sung by David in the hundred-and-eighth psalm. These introductory lines are a pathetic lamentation, accordant with that in 2 Kings iii. 10. They acknowledge the merited wrath of Jehovah, and yet express the king's reliance on that banner of truth, which had ever been the protection of his people.

L. 11—16. Having uttered his petition, Jehoshaphat immediately recounts, in the words of his royal ancestor, David, those promises of the God of Israel, on which he relied for its fulfilment.

L. 17—19. These countries had been subdued by David, and added to the dominions of Israel. 2 Sam. viii. 1, 2, 14. Thus Edom as well as Moab and Philistia is claimed, as a part of the Lord's territory, though Moab had since revolted, while Philistia remained in subjection, and Edom ranked, as a dependent state under its own sovereign. 2 Kings iii. 5, 8, 9.

L. 20—27. Instead of conducting his people, as formerly, to the conquest of Edom, the Lord seemed now to have deprived them of the opportunity of returning to their own fortresses in Edom, and to threaten Edomites, Israelites, and Jews with one common calamity. The question of David therefore is here repeated, though in a different sense, and with a painful feeling of its increased propriety. Yet the psalmist counts upon a renewal of mercy, and takes refuge in the truth of the divine word from every perplexity and alarm. 2 Kings iii. 11—27.

PSALM 61.

L. 1—16. The refusal of David's petition to build a house for Jehovah, was accompanied by a promise of blessings far beyond his desire, and extending to the most distant age. 2 Sam. vii. 18, 19. He thereupon declares, that in every situation of life his confidence was only in the Lord.

L. 17—24. The first of these two stanzas acknowledges the gracious promise of Jehovah, in its utmost extent of signification, and in reference both to David, and to that future king of Israel, to whom the prophecy ultimately relates. The last implores those peculiar graces, which were needful for him in discharging the duties of his high office.

PSALM 62.

L. 1—8. 'The expedients, on which you rely for safety, shall prove your ruin; and you shall yourselves resemble a slender wall, which has no buttresses, and a broken fence, in which there is no security. The mischief, that you have done, far from supplying you with confidence, will be the cause of your destruction; and you will be afraid because of the terror, which your crimes have occasioned.'

L. 9—16. David here encourages himself to confide in God. Though wronged and persecuted, he knew, that he was God's delegate to the people

of Israel, and that he could not fall, while he befriended him.

L. 17—20. God will not only be the giver of all happiness to the godly, but he will himself be their happiness. He will be their glory and their guide. To see him, to know him, to enjoy him will be their heaven of heavens; and he will himself be the crown, with which he will invest believers. They, who are assured of this, will naturally pour out their hearts to their best of friends, and, looking upon God, as their glory in both worlds, will open to him the burden of their souls, and seek to hide nothing from that being, from whom concealment is misery, and with whom communion is life.

L. 21—24. The favour of princes is but a breath; and friendship derives all its validity from the blessing of the almighty. Those, of whom we thought most highly, those, to whom we trusted most implicitly, have sometimes deceived us. Hence it is, that it has become a common observation, that we grow cautious and diffident in proportion as we grow old, and, as our experience increases, we become more and more sensible, that

Vainer than vanity itself
Are all the children of mankind.

But if the children of mankind are vainer than vanity, though they yet have a principle of reason within them, how much more truly so are riches, of which it is the proper characteristic, that they make themselves wings, and flee away! If the friendship of the world ends in vanity, which is nothing, wrong and robbery will end in vexation of spirit, which is worse than nothing.

L. 25—28. God hath said this not once or twice only, but throughout the whole bible. It may be thought an extraordinary office of mercy to reward men according to their works. But, when it is considered, that the works even of the saints are imperfect, and can only be regarded with favour by virtue of the atonement, which has been made for their deficiencies, it will be acknowledged, as the crown and summit of the Lord's condescension, that he has vouchsafed to take them at all into his consideration, and to make them the scale and measure of his reward.

PSALM 63.

L. 1—6. HAVING been admonished by a prophet to confine himself within the limits of Judah, David declares his readiness to seek the face of God even in that dry and thirsty wilderness, in which he was at a distance from the sanctuary. In solitude and sickness, in exile or persecution a true servant of God will comfort himself with a foretaste of his salvation. This will turn the dry and thirsty bourn into springs of water, and make a time of apparent desertion and loneliness a season of more abundant consolation and joy.

L. 7—16. It marks a spirit, renewed in holiness, when it turns spontaneously to God, muses upon him in the hours of repose and in the moment of waking, flies to him, as a refuge, in every difficulty, and seems to feed deliciously in the contemplation of his faithfulness and mercy. So David, when sur-

rounded by profligate characters, and driven from regular society, refreshed himself in communion with God, and was able to read his praise with glad heart in every interposition of his providence.

L. 17—25. Thus confidently does David anticipate the fulfilment of those promises, which had been made to him, when, as he here foretels, the army of Saul should be overthrown upon the mountains, and left a prey to the beasts of the forest, and when the people, being deprived of their leader, should yield homage to the man, whom God had chosen, and who here pledges himself in reliance on divine strength to fulfil the end of his appointment by the suppression of all vice and falshood.

PSALM 64.

L. 1—20. THE prayer is for deliverance from the secret machinations and armed wickedness of the followers of Absalom ; and it is followed by a prediction of their overthrow through the righteous vengeance of the Lord.

L. 21—28. Here a proximate cause is assigned for the discomfiture of the conspirators : and that cause is the very instrument, on which they counted for success ; for, when the people were once undeceived, and saw, that the accusations against their sovereign were unfounded, they returned to him with greater affection than before. 2 Sam. xv. 3—6. xix. 14. This use of their own weapons for their defeat marked the interposition of Providence, and strengthened the faith of his servants.

PSALM 65.

L. 1—4. THE first of these couplets was naturally prompted by the restoration of the temple on mount Zion : on which occasion, as on others, the view of the local dispensation extended the contemplation of the prophet to the future unlimited dispensation, in which all flesh should come, and bow the knee to the only hearer of prayer, at first indeed by repairing to the temple at Jerusalem, but afterwards by lifting up holy hands in every place. Isa. xlv. 23.

L. 5, 6. Without an atoning sacrifice sin would rage in our members without control, and exercise undisputed dominion over us. But the efficacy of our blessed lord's propitiatory offering, which was shadowed out in the victims of the temple, transfers us from the service of Satan to the glorious liberty of the children of God.

L. 7—12. The goodness of the Lord is never so sensibly tasted upon Earth, as when we are placed in his holy temple, and there either hear his word, or receive the emblems of his love.

L. 13—22. The prophet here anticipates the desire of all nations for the coming of that saviour, whose power was manifested in placing

The mighty mountains on their base,

whose providence in restraining the incursions of the boisterous sea, and whose grace in calming

the people's boist'rous will :

and he foretels the effect of that coming by intimating,

That men from Earth's remotest shore

will be led by it to revere the gracious tokens of his presence, as afforded in his sacraments, and thus to praise him in all the earth at once. Mal. i. 11.

L. 23—34. Having foreshewn the future universality of the reign of Messiah, the prophet is next led to record his present providence and goodness to a world, which had rejected his saving grace. Acts xiv. 17. This gratitude of the psalmist however is immediately awakened by seeing those lands in Judæa, which had lain desolate since the captivity, restored to their former luxuriance.

PSALM 66.

L. 1—10. THIS is an invitation to the gentiles to come into the church to God, and acknowledge the true Jehovah, together with a prediction, that the invitation will eventually be complied with, inasmuch as all the world will in due time fear him,

And seek his ways to scan.

L. 11—32. The psalmist selects the passage of the Red sea, as a signal proof of mercy, by which the gentiles might be encouraged to unite themselves to his flock. The Lord's providence however in the care of his church is shewn to be compatible with the severest chastisement for its purification and refinement: for the very people, who were led through the wilderness by the pillar of a cloud and of fire, were afterwards in the land of Canaan itself visited

with severe affliction, and even sold to the enemies, who had fallen before them.

L. 33—48. The psalmist here sets us an example of devout acknowledgment for distinguishing mercies, such as may animate us to renew our confidence in that saviour, who never casts away the prayer of his people, nor turns his love aside from them, when they seek him in truth.

PSALM 67.

THIS is one of those psalms, which predict the universal reign of God upon Earth. It begins with a prayer for the divine compassion to his chosen people, and implores, that his presence may be so felt and acknowledged among all nations, that they may perceive the blessing, bestowed upon his people, and admit, that God is in them of a truth. When this effect is produced in all lands, he will reign over a willing and obedient family, bestowing upon them all the blessings of Earth and Heaven, and receiving from them in return the adoration of grateful worshippers in a faithful acknowledgment of his mercies. Rev. xi. 15—17.

PSALM 68.

L. 1—5. THE first couplet in this psalm is the same, which was appointed to be said, whenever the ark was removed from one place to another during

the wanderings of the children of Israel in the wilderness. Numb. x. 35. The sight of the ark, moving forward from the house of Obbededom, would recal to recollection the time, when the ark and the congregation were thus conducted in a pillar of a cloud and of fire, and the almighty guide went before them, to scatter his enemies in their presence. 2 Sam. vi. 12—14.

L. 6—20. These remarks were natural to one, who saw all Israel united in bringing the ark of God to mount Zion, accompanied probably with an act of grace to all delinquents, who had not apostatized from the true religion.

L. 21—30. The psalmist now looks back to the establishment of the Israelites in their original inheritance, when the Lord established them in peace, and surrounded them with plenty; on which occasion the whole assembly of the people are introduced, as joining in the song of triumph, which the almighty had put in their mouth.

L. 31—40. This is the hymn or choral lay of the people. In the course of a few lines it looks backward to their past slavery and recent wars, and onward to their future state of rest and deliverance.

L. 41—44. That is. He purified them from all their defilements, accepted them, as the people of God, and made them clean and white, as the snow, which rests, untrodden, upon the heights of mount Salmon.

L. 44—50. Having so far recounted the successes, which had followed the guidance of the ark under the conduct of Moses, the psalmist, having now probably Zion and the adjacent mountains immediately in his view, asks in a transport of inspiration—

‘ Rests at length my sight
 ‘ On God’s elected hill!’—;

and, fixing his eye on Basan, which overhung the rest with its craggy eminences, demands—

‘ Does its tow’ring front appear
 ‘ Like Basan’s stately fell?
 ‘ Nay. Look not down, ye cliffs severe!’

Zion, however exalted in dignity, was not equal in natural elevation to the mountains, by which it was surrounded : and yet, (said the psalmist)

‘ This is the hill of God ; and here
 ‘ He will for ever dwell.’

The prediction is, that the ark of God, which had been carried about hitherto from place to place, should now take up a permanent residence on mount Zion, whence though it was removed to Moriah, when the temple was built by Solomon, yet both these hills were in Jerusalem ; and there it remained for ever. That is, till its use was superseded by the appearance of the Lord himself in the flesh. Accordingly the prophet, being filled with his subject, describes in a holy rapture the court of Jehovah, as established in Zion.

L. 51—55. Zion is likened to Sinai ; and it is intimated, that, as God promulgated his laws on the one hill, he would do no less upon the other ; which was exactly verified, when there came the deliverer out of Zion, who hath turned ungodliness from Jacob. In contemplation of this great event, and of that greater, by which it was consummated, the ascension of our lord from the neighbouring mount of olives, the psalmist exclaims, as follows.

L. 56—60. Saint Paul has expressly applied these words to the ascension of Christ in Eph. iv. 7, 8 ; where we see plainly, that the gifts, spoken of, are the gifts of grace, which were shed abroad by the holy spirit for the conversion of the gentiles, the enemies of God and of his ancient people. The captive train, which he led, was that of Satan and his rebellious angels, whom he overcame by his death, and whom he now holds in chains, that they may not prevail, as they had formerly done, against the dominion of God and of grace.

L. 61—65. The triumphant description of our risen lord in his conquest over the grave and the devil is followed by an acknowledgment of his bounty to those, who receive him, as their king, and their God.

L. 66, 67. If notwithstanding the victories of Christ we go on still in our trespasses, we forfeit his mercy, and shall be reserved for future vengeance.

L. 68—70. The allusion here is to Numb. xxi. 33—35, and Ex. xiv. 27, 28 ; and the prophecy, contained in it, remains to be accomplished.

L. 71, 72. The address is to Jesus, the son of God ; and the dogs are introduced, as executioners of that vengeance, which will accompany his last restoration of his people.

L. 73—85. There are all the twelve tribes of Israel with their rulers present, to conduct the ark of God to the hill, in which it pleased him to dwell ; for, though all the tribes are not mentioned, these, which are named, include the whole, since Zebulun and Naphtali are the most remote, and Judah and Benjamin the nearest tribes to Zion. Benjamin was a dwindled family through the signal depopulation of

that tribe, from which it never entirely recovered. Jud. xx. 43—48. 1 Chron. xii. 29.

L. 86—90. This was fulfilled as early as the reign of Solomon. 2 Chron. ix. 23, 24. But it was yet more remarkably fulfilled, when Matt. ii. 1, 11.

L. 91—95. The idolatrous king of Egypt is here enigmatically represented, as dwelling, like the crocodile, among the reeds of the Nile: and with him are introduced the bulls and calves, who were the gods of the people of Egypt, before whom they were ever dancing in their superstitious revels. ‘Quell
‘these insults upon thy majesty, nor put down only
‘the superstition of Egypt, but all their pomp of
‘war also, that the gentiles may be converted unto
‘thee, and the idols be utterly abolished!’

L. 96—105. Then all the world shall know the Lord, their maker. His voice is heard abroad, calling the heathen to his truth: and we in obedience to that voice ought ever to sing unto him; for we are the spiritual Israel, to whom he gives strength and grace, that we may give him praise.

PSALM 69.

L. 1—8. ONE sentiment in this psalm has been expressly appropriated to our saviour, John ii. 17: and, as there is no apparent change of person from the beginning to the end of it, we are constrained to interpret the whole, as uttered by the same holy sufferer, though probably it was conceived by David on the eve of his conflict with Absalom. It begins under the figure of a man, sunk in a quicksand,

while the tide is rising upon him, by which he must soon be overwhelmed ; and it affords a specimen of that strong crying and tears, ascribed to our lord, Heb. v. 7. It was to the same effect, that in language, divested of prophetic and figurative obscurity, he said during the painful scene, which occurred in the garden of Gethsemane—Matt. xxvi. 38, 39.

L. 9—12. This is asserted by our lord with a propriety, which none, but himself, could claim : for in him especially was that word fulfilled—John xv. 25.

L. 13. Such was the contrast between the character of our redeemer, and his persecutors. They shewed him hatred ; which he requited with mercy. They condemned the guiltless ; and he atoned for the guilty.

L. 14—16. Saint Paul in excusing himself to the Corinthian church says, 2 Cor. xii. 13. though he knew, that what he called wrong, they would regard, as kindness. So here the innocent victim of our sin may be supposed to say to his father—‘ Men hate me. Men despise me. But my appeal is to thee. ‘ If I have been guilty of any iniquity, thou knowest ‘ it’—, although he was in fact conscious, that he did always those things, which please the father.

L. 17—20. When the burden of human depravity has been sustained by the saviour, all, who trust in God, may stand relieved, acquitted, and comforted. For the sake of the saviour the servants of God, though sinners, are not ashamed. Rom. v. 1—5.

L. 21—24. ‘ For thy sake, O father, for the satisfaction of thy justice, do I bear reproof.’ Isa. l. 6. John vii. 5.

L. 25—28. ‘ I have so great zeal to preserve thy house from being polluted, and thy people from

‘ polluting it, that it absorbs all other considerations,
 ‘ and exposes me to the malice of the profane. John
 ii. 13—17.

L. 29—32. Our gracious master was alike scorned,
 contemned, mocked, and ridiculed by rulers, judges,
 soldiers, and an infuriated rabble, who knew not,
 what they did.

L. 33—36. Amidst all the scoffs and insults of his
 enemies the patient sufferer held communion with
 his God.

L. 37—40. The petition is, that he may not be left
 in the grave, or abandoned, as a prey to corruption,
 but that, although he be suffered to sink in the pit, its
 mouth may be left open, and that he may rise again.

L. 41—44. It was the very essence of our saviour’s
 suffering in his last agony, that then for the first
 moment the comfort of the father’s presence was
 withdrawn from him. Mark xv. 34.

L. 45—48. The human soul of our saviour,

Tho’ menac’d by his foes,

was commended by him into the hands of his father,
 when he voluntarily delivered it up with his last
 breath. Luke xxiii. 46.

L. 49—52. ‘ It is thy rebuke, never felt by me till
 ‘ this moment, the rebuke, with which thou dost
 ‘ chasten man for sin, that breaks my heart.

L. 53—56. Matt. xxvii. 34, a bitter potion, designed
 perhaps in cruelty, to prevent fainting.

L. 57—72. These woes have been inflicted. The
 paschal table, which the Jews were then pretending
 to celebrate, they were profaning; and the blood of
 the true paschal lamb, which should have cleansed
 them from all sin, they imprecated upon themselves

and upon their children in vengeance. Matt. xxvi. 24. xxvii. 25. Thus they exposed themselves to the judicial blindness and abiding wrath, which have overtaken them according to his just sentence. In the hour of actual suffering indeed he refrained from a detailed specification of the vengeance, which awaited his murderers, lest it should be thought, that their punishment was not the result of a deliberate sentence, but of a resentful feeling. He then contented himself with saying—Luke xxiii. 29, 30: and in this only instance the voice of distant prophecy is more distinct and particular than the solemn sentence, which was pronounced, when the time was at hand.

L. 73—79. The Lord now changes the voice of resentment to the note of benevolent and prophetic exultation, accompanied with an intimation of his resurrection, and of the spiritual praises, ascending to the father in Heaven from his newly formed church upon Earth, which he himself would ever live to present.

L. 77—80. Here we have an intimation of the abolition of Jewish sacrifices, and an invitation to all convinced and humbled sinners even among the gentiles to come to him, that their souls may live.

L. 81, 82. The preservation of the Jews through their long captivity, and the constant readiness of God to hear their prayers, that they may be a praise in the earth, are here announced. Isa. xliii. 21.

L. 83—88. The final restoration of Israel both to the favour of God and to the land of their inheritance, and their union with the gentile church form an apt and triumphant conclusion to a psalm, which in other parts breathes accents of woe.

PSALM 70.

THE four stanzas, which compose this psalm, are the same with the last four of the fortieth. That psalm appears from the quotations, made from it in the new testament, to be one of those, which are written in the assumed person of our redeemer. But the last four stanzas, belonging altogether to his lowly condition, as our suffering fellow-mortal, are here repeated, as being fit to be adopted by any of the sons of man, who in the midst of distress or opposition are enabled to put their trust in the Lord.

PSALM 71.

L. 1—12. CHRISTIANS have a rock at hand, and may take up their abode there in every difficulty, by prayer and thanksgiving.

L. 13—16. How few can say, that God is their hope ! Yet to be with him, where he is, is our greatest beatitude ; and he, who longs for happiness without seeking it in God, longs for he knows not what, because he longs for that, which has no existence.

L. 17—60. David's hope was the same in decaying age, that it had been in the days of his youth. His confidence in God never forsook him. He never doubted his presence, even when he seemed to have abandoned him : and such confidence should be ours also, who are heirs of better promises, and look forward to a more glorious inheritance.

PSALM 72.

L. 1—34. THIS prediction of the peaceful reign of Solomon, the first royal son of David, contains in it terms, far too extensive and glorious for a mortal sovereign, and is applicable in its full import only to the second and true son of David, who is to reign over the house of Jacob for ever, and whose kingdom extends beyond the utmost limits of Solomon's dominion,

Far as Ocean's farthest surge,
Far as Earth's remotest verge.

L. 35—40. The humble origin and universal diffusion of christianity are here foretold under a similitude, that may remind us of Matt. xiii. 31—33.

L. 41—48. The duty of declaring the glory of our redeemer is at once inculcated and exemplified.

PSALM 73.

L. 1, 2. NOTWITHSTANDING all appearances the love of God to Israel is real and certain, and will be fully exhibited. Yet the psalmist is careful to guard his readers against any dangerous imagination, that the promises of Jehovah belong to all the descendants of Jacob, whether they walk in the steps of the faith of their father, Abraham, or in the lust of their own eyes, by defining the name, Israel, when used, as the object of God's peculiar favour, to signify

all, whose hearts are clean.

L. 3—32. The purposes and decrees of God were at that day less perspicuous than now; which rendered the prosperity of the wicked, though originating in the patience and long-suffering of God, more trying to his faithful worshippers. But the method, taken by the psalmist, to solve the difficulties, which embarrassed his philosophy, will be always successful. He passed to the house of God; and, when he had laid open the uneasiness of his soul before his maker, he was led through the gracious influence of him, who answereth prayer, to entertain that view of the perplexity, under which he labored, which relieved him from all his doubts, and changed his complaint into confidence.

L. 33—38. The triumph of the wicked is not only short, but slippery. They are every moment exposed to fall, and commonly do fall, whether by detection, defeat, or rivalry: and then they fall without any to help them, and their prosperity vanishes, like the shadow in a glass.

L. 39—44. Even while the psalmist doubted, Jehovah was by his side, and upheld him by his hand, to prevent him from falling utterly. The Lord is ever with his people, manifesting to them the perpetual goodness, on which David reckoned, in this world and the next.

L. 45—56. If we would be received by the Lord with glory hereafter, we must be guided by his counsel now. One thing is needful; and, if we would obtain it, we must be content to cast in our lot among the generation of God's children. They may not be prosperous. But God loves them: and, if that consideration does not outweigh every other, we have neither part, nor lot in the matter.

PSALM 74.

L. 1—9. THE feeble attempt of the restored Jews to rebuild the temple of Jerusalem, which was stopped by the interference of their adversaries, and thus exposed their abortive beginnings to scorn and mockery, naturally prompted this appeal to the long-tried, though justly forfeited protection of Jehovah. Their restoration had been regarded, as a mark of returning favour; and the successful contrivance of their enemies to suspend their enterprise seemed to indicate a remainder of wrath, not yet appeased. It made them feel their humbled condition, the subjugation of mount Zion, once the shrine of the glory of Jehovah, and the painful spectacle of a foreign standard, waving over the sanctuary of God. On all these subjects therefore they make their appeal to the almighty, regarding his cause, as involved in their disgrace, and interceding on behalf of all his people for a remission of that wrath, which appeared still to

smoke against his pastur'd fold.

L. 10—19. Being restrained from proceeding in the work of the house of the Lord, the thoughts of the holy writer are directed to those other topics of lamentation, which are congenial to the present state of his feelings, to the diminution of that skill, which had embellished the temple of Solomon, to the demolition of those proofs of a nobler architecture, which still remained among its ruins, to the unmeasured malice of their enemies, to the destruction of their synagogues as well as of their temple, which thus left them destitute of any house for the worship

of God, and lastly to the want of any prophet to foreshew the period of their humiliation and sufferings.

L. 20—31. This is an example of that pleading in prayer, which is the most prevailing mode of supplication with the almighty. The pleas, here urged, are such as tend to engage the Lord's honour in the quarrel of his people. He is reminded of his numerous interpositions on behalf of Israel in Egypt and the wilderness, as a contrast to his long connivance at the oppressions of the enemy now. Moreover there is an argument in the phrase, *thine enemy*: for it implies, that the adversaries of the Jews were not so much their enemies as the enemies of God, and that consequently it concerned his glory to avenge himself of them, and no longer to endure the dishonour, done to his holy name.

L. 32—47. The psalmist now goes further back for motives to induce the almighty disposer to interfere for the deliverance of his people, reminding him, that the light, and the darkness, the earth, and its seasons are all at his disposal, and that as he had changed them in the times of Noah, and of Pharaoh, so it becomes him now to exert his omnipotence for the repression of that insolence, which grows by impunity, and threatens the subversion of his laws as well as the ruin of his chosen people. He reminds him therefore of his covenant, which, like the rainbow upon the wide waste, which was left by the retiring deluge, declares his presence and favour notwithstanding surrounding depravity, and is a source of confidence to his people, even while they dwell

Amid the haunts of cruelty and pride.

PSALM 75.

L. 1—4. ACHISH, the king of the Philistines, having bestowed Ziklag upon David, as a habitation for himself and his adherents, the Amalekites fell upon that city, burned it, and took all, who were in it, captive. 1 Sam. xxx, 3, 10, 18. The loss of this new city, and the recovery of his friends and dependents seems to have turned his attention to the acquisition of that greater kingdom, to which he had been anointed, even the kingdom over Israel. 1 Sam. xxx. 26. Probably at this time also he indited the seventy-fifth psalm. The coming of God to the succour of David had been displayed by a signal victory, which he had just obtained over a much larger body of Amalekites; and this stimulated him to hope, that the time was come, when he would deliver him the kingdom also. He therefore bound himself by additional vows, when he should ascend his promised throne, that all his acts should be attended with justice.

L. 5, 6. ‘The land trembles through the ill government of Saul. I sustain its pillars. I, who have neither home in my own country, nor refuge in another, am the support of Israel, because the kingdom is mine, and the Lord will preserve it for me.’

L. 7—10. David here recites the admonitions, which he had given to Saul’s adherents, to abstain from dividing Israel, and opposing the ordinance of God. He had told them twice, when Saul was in his power, and he spared him, that he was no enemy, and that it could only tend to weaken Israel to seek

his life, and raise an ineffectual resistance to the appointment of the most high. Therefore says he—

‘Toss not your vaunting horn !

‘Be not proud of your present power, as oxen
‘are, that glory in their strength, nor let your
‘words be perverse, like the efforts of cattle, that
‘will not bend to the yoke, which they are obliged
‘to bear !’

L. 11—14. You need not trust to your armies for support, or think to strengthen yourselves by foreign alliances. You need not look northward or eastward or southward, but upward; and you will there find it written in the decrees of Heaven, that Saul is rejected from being king, and that I am called to succeed him, as Saul also himself has acknowledged—1 Sam. xxiv. 20.

L. 15—18. The chalice spoken of is the wine-cup of the Lord’s fury. It is full-spiced; the ingredients are all ready; the intoxicating draught is even now in his hand: and woe be to those, who are made to drink of it! Moreover he will not long continue to hold it: for it is at this very moment full; and he pours it out. David compares the Lord’s fury to a strong liquor, to shew, that he makes the ungodly their own executioners. The chalice, though deadly in its nature, is pleasing to their corrupted taste, and they drink it with delight, even to the lees, as the drunkard enjoys his draught, though he knows it will subvert his reason, and as the sensualist seeks with avidity and insatiable appetite the filthy gratifications, which delight him.

L. 19—22. David resolves, that his throne shall be a refuge to the pious, and a terror to the ungodly.

PSALM 76.

L. 1—12. At the time, when the angel of the Lord had gone out by night, to destroy the enemies of Israel in the army of Sennacherib, some religious Jew, filled with the spirit of gratitude, broke forth into this sublime strain of triumph. Without shield, and without bow, and without a battle, the Lord almighty had overthrown the hosts of the mighty, and laid their pride prostrate. Then were the spoilers spoiled. They came for victory; and they met with defeat. They slept their sleep, even their last sleep, the sleep of death.

L. 13—18. ‘Without a blow struck, without an arrow shot, without noise or tumult, the whole army of the Assyrians fled from thy wrath, and were afraid at thy secret indignation. A destroying angel was thine executioner, and the camp of thine enemies thy tribunal.’

L. 19—28. Sennacherib sent a letter to king Hezekiah. 2 Kings xix. 10, 11. Such was his wrath against Israel, and against the God of Israel, whom he likened to the gods of the heathen, wood and stone. What was the answer of God? 2 Kings xix. 32—35. Had it not been for the wrath of Sennacherib, the power and majesty of the almighty could not have been vindicated so nobly. Man supplied the occasion; and God had the praise. Moreover this restraining agency of the almighty is perpetually exerted, as occasion is given for it; for

The pow’r of chiefs he will restrain,
And quell the kings of Earth.

PSALM 77.

L. 1—10. In an hour of distress, when perhaps the utter enmity of Saul was first discovered, and David was left to wander, he knew not whither, while his tongue, and eyes, and reason seemed to forget their office, he thus poured out his complaint before God.

L. 11—26. The psalmist naturally tried to revive his acquaintance with his neglected harp, and to think over those songs, which he had invented to the honour of his redeemer. But his thoughts took a melancholy direction, and led him to feel more desolate from a recollection of former comfort, till, becoming sensible of his weakness, he resolved to seek consolation in those proofs of the divine favour, which himself and his countrymen had so largely experienced.

L. 27—42. This review of the glorious interposition of almighty power for the deliverance of the tribes of Israel under the conduct of Moses and Aaron is made in a tone of exultation, and shews, that the psalmist had attained the mastery over his apprehensions, and found peace in the conviction of those mercies, which are not impaired by time, but are as fresh now as in the infancy of providence.

PSALM 78.

L. 1—24. It was one of the commands of God to his people, that they should make known his deeds

to their children, and transmit the memory of them to their latest successors. Deut. iv. 9, 10. xi. 19. Indeed, unless this were done, the miracles of one age would be no evidence to another, but must be repeated, till they ceased to be miraculous: and thus the design of Providence in appointing them would be defeated. It becomes therefore a duty even in christian times to review the transactions, recorded in the old testament, that the testimony to the truth of God's providence, which was borne by the patriarchs, may be perpetuated to all generations. Ps. xliv. 1—8.

L. 25—31. The defeat of the Israelites before Shiloh in the tribe of Ephraim is related, 1 Sam. iv. 10, 11: and it is here introduced, as a proof, that the people of Israel had continued, like their forefathers,

A race of weak and wav'ring mind,
Whose spirit still from God declin'd.

L. 32—77. The case of the Israelites under Moses is a painful proof of the possibility of seeing the most extraordinary miracles without being moved by them; and the fate of that whole generation, who perished in the wilderness, affords a melancholy example of the perdition, which awaits all, who profane or despise their glorious birthright.

L. 78—99. Plagues are an instrument in the hand of God for the reformation of his servants, and, if sanctified by the gracious influences of the holy spirit, lead to repentance and all the fruits of righteousness (Isa. xxvi. 9.), while yet the miserable imperfection, insufficiency, and deceitfulness of that temporary reformation, which a sense of suffering alone will produce, is illustrated by the deplorable

relapses into sin, which too often follow its removal, (Hos. vii. 14) : and again this imperfection in the faith and penitence of his people is marvellously contrasted with the readiness of God to receive back into favour in answer to prayer the very persons, who have again and again offended him. Judges ii. 11—18.

L. 100—126. This review of the dealings of God with the Egyptians and with the descendants of Jacob dreadfully aggravates the tale of apostasy, which follows.

L. 127—142. The psalmist, having now come down to the period of that memorable desertion of the ark and people, to which he had already made allusion, dwells upon its circumstances with more particularity, and shews, how persevering iniquity will constrain the almighty to forsake his inheritance, his priests, and his ark, rather than tolerate that ingratitude and disobedience, which refuses to yield to milder corrections.

L. 143—159. In this concluding sketch the psalmist introduces the almighty, overcoming the ungodliness of his people with goodness. Having cast off the tribe of Ephraim from that preeminence, which it had enjoyed from the time of Joshua, and chosen the tribe of Judah in its stead, he then allowed the whole people of Israel to be put to the rout before the Philistines ; and it was amidst the confusion and alarm, ensuing upon that discomfiture, that he brought forth David, as the king of all Israel, the destined ruler, who was to gather together the dispersed sheep, now left without a guide, and who here expresses very humbly and gratefully his sense of that gracious favour of God, which had elevated him from being a guardian of sheep, to be the shepherd of his people Israel.

PSALM 79.

L. 1—10. It is evident from the contents of this psalm, that it was written during the captivity in Babylon. It begins with a lamentation of the desolate state of God's church and people. Yet without complaining of their misery, as though it were unmerited, or too severe, it immediately proceeds to refer their cause simply to the never-failing goodness of the almighty.

L. 11—27. While the psalmist acknowledges the justice of the people's sufferings, he combines all the strength and sinew of his intercession in that concluding expostulation, by which he would insinuate, that the honour of God is implicated. The petition evidently proceeds more upon the will of God than upon the wishes of the petitioner. It asks indeed for the restoration of the Jews to their lost inheritance. But it asks it, not that they may enjoy plenty, and liberty, or see their enemies humbled, but that the Lord's name may be vindicated, and his glory maintained.

L. 28—30. This ought to be the amended conduct of the people of Israel, when their prayer is granted : and undoubtedly, when the veil shall once be removed from their hearts, and they learn to acknowledge the Lord, Jesus, when they seek their own restoration, not for the satisfaction of their own pride or the humiliation of their own enemies, but for the glory of his name, and for the blasphemy, wherewith his enemies have blasphemed him, the relation between God and Israel will appear in perfect beauty.

PSALM 80.

L. 1—8. This psalm was probably written soon after the captivity of the ten tribes in Assyria. The Lord, who was the shepherd of Israel, was then no longer present with his people. His glory was veiled, and his countenance no longer seen between the cherubim. Joseph, the favored son of Jacob, who was honored with one of the privileges of the first-born, is here put for his brethren; and Benjamin, Ephraim, and Manasseh are distinctly mentioned, because in the great processions through the wilderness they immediately followed the ark, while the rest went either before or beside it.

L. 9—16. The psalmist prays for a return on God's part of favour and protection on the plea, that the people were ardently praying for deliverance. When this shall be the case with the great body of the people, doubtless the prayer will be granted.

L. 17—24. The Lord, having delivered his chosen people from Egypt, next cast out the seven nations of Canaan, and planted them in their stead. Being thus settled in their promised inheritance, they soon filled the land; and in the days of Solomon their dominions were extended to the Mediterranean on the one hand, and to the Euphrates on the other.

L. 25—28. The almighty ruler of Israel had now broken down their walled towns and fenced cities, so that all their neighbours, Egyptians, Syrians, and Assyrians, carried their children into captivity, and many a fierce and cruel enemy devoured them.

L. 29—35. The people are gone, the lands laid waste, and the cities swept away.

L. 36—39. The main ground, on which the psalmist relies for the success of his petition, is his expectation of a future saviour, who was to be at once the man at God's right hand, and the son of man : and who is this, but Christ Jesus ? He was of old and from the beginning seated, as the son of God, on the right hand of the majesty on high, though he afterwards in mercy to our sinful state took upon him our nature, was born of a virgin, and appropriated to himself that equally just, though infinitely meaner title, the son of man.

L. 40, 41. If we turn ever unto holiness, it is Jehovah, that turneth us : and this he does by shewing us his brightness, even the glory of God in the person of Jesus Christ. 2 Cor. iv. 6.

PSALM 81.

L. 1—6. This was a natural expression of thanksgiving, when David had reformed the order of psalmody, and given a new harmony to the ancient and established festivities of his people.

L. 7—10. The reformation of the psalmody of Israel recalled to the mind of the psalmist its first introduction, and all those circumstances of degradation under Egyptian taskmasters, the abolition of which gave the first occasion to this commemorative service.

L. 11—23. The almighty is here introduced, as calling to remembrance the idolatry of Egypt, when his people were oppressed by a nation, who uttered forbidden prayer to pretended gods. At that time,

having first in compassion to their wrongs delivered them from their oppressors, he made a covenant with them, that, if they would forego the idolatry of their oppressors, they should receive abundant provision from the God of their salvation. Ex. xix. 3—6.

L. 24—27. When the people of God neglect his ways, he leaves them to their own; and they soon perceive the folly of their miserable choice.

L. 28—35. This passage warrants us in concluding, that, had the people of Israel been obedient to their lord, and kept his covenant, they would not have been cast off, when the gentiles were admitted into his church, but that from them the law would have proceeded for the conversion of others, and Jerusalem would remain the metropolis of the christian world. Micah iv. 1, 2.

PSALM 82.

L. 1, 2. By the name, gods, in the second line of this couplet are meant the same persons, who are called the mighty in the first. The psalm was written by David, while he was persecuted by Saul, and is in substance an appeal from the power of Saul to the providence of God. There is perhaps a studied obscurity in its language, introduced, in order that it might not be too readily applied to his royal oppressor during his life-time: and hence probably he was induced in the first instance to employ the word, God, so much above the level of the occasion. It is to this violent use of the word, that our blessed saviour alludes—John x. 34—36. The word,

gods, is thus applied in the psalm to persons, unto whom the word of God came, and was consequently applied improperly : and yet, as our saviour argues, occurring in holy scripture, it cannot be held, that such an application of it was sinful. The declaration therefore in this first couplet imports, that those, who are held by their admirers to be gods of the earth, are indeed subject to the God of Heaven, who is present in their councils, and will judge and sentence them hereafter. Even when they seem to govern the world, he bends their decrees to the accomplishment of the designs of his own wisdom.

L. 3, 4. The government of Saul in the latter part of his reign was marked with cruelty and oppression. He acted with caprice and violence, perverted

the laws,
And help'd the wicked in his cause.

But David reminds him, that such perversion of equity can prevail but for a time, and will recoil upon its author.

L. 5—8. ‘ These are acts, that are truly godlike ; and, if ye would prove your resemblance to the being, whose authority ye bear, these are the particulars, best qualified to prove your title to the respect and gratitude of the world.’

L. 9—11. ‘ Remonstrance is vain, admonition ineffectual ; and the consequence of this systematic misgovernment is a subversion of the state from its foundations.’ This is the portraiture, which the hand of inspiration has drawn, of the kingdom of Israel in the days of Saul, who had too exactly realized the description, which Samuel had prophetically drawn, of his conduct. 1 Sam. viii. 14—18.

L. 12—15. ‘Now I see my error. Now I see ‘that impending judgment, which shall humble and ‘confound all your pretensions to divinity. Ye shall ‘die, like Earth’s great ones.’ And such was the death of Saul, who perished in battle, fighting against the enemies of his country.

L. 16. 17. Shortly after the composition of this psalm the power and family of Saul were destroyed. God, who had deputed him, as king of his chosen people, resumed the government, and by the appointment of David, the forerunner and progenitor of the promised Messiah, laid the foundation of that spiritual empire, which will not come to an end, till all the heathen are taken to his inheritance. Christians should pray, as David did, that this time may come speedily. Even so come, lord Jesus !

Arise, O God ! The world redress !

PSALM 83.

L. 1—12. SEE 2 Chron. xx. 1—4. This psalm was perhaps then sung by the assembled people of God. Jehoshaphat and the children of Judah do not pray in it against their own enemies, but against the enemies of God. ‘Thy foes,’ they say, not ‘ours.’ It is happy, when men can regard the same persons, as their own friends, who are also the friends of God, and encounter no enmity, but that, which is also directed against their maker. The name of an Israelite was commonly disliked by the people of the world, not on account of anything in their ways of thinking or acting,

considered in itself, so much as for their more correct views of duty to God and man, which the natural heart can neither entertain, nor tolerate, and which it will always dislike, till the spirit of God has changed it. Hence nations, which differed from each other nearly as much as they differed from the Israelites, were easily brought to unite against them, because there was one point, in which they all agreed, that they were averse to the worship and holiness of the only true God. Therefore the psalmist identifies their enmity to the people of God with enmity to God himself.

‘Lo ! All with one consent agree.

‘ ’Gainst thee they form their plot.’

L. 13—20. The psalmist enumerates the different classes of enemies, who had formed this unholy conspiracy, first Edom, or the descendants of Esau, who were children of Abraham and Isaac, though not of Jacob, then Ishmael's tribes, who were also sprung from Abraham, though not from Isaac, next Moab, who was descended from Lot, and Hagar's offspring, who were derived likewise from the same stock, being the progeny of the mother of Ishmael. The inhabitants of Gebal were Syrians; and they seem to be here promiscuously mentioned with Ammon, a son of Lot, and Amalek, a grandson of Esau, as members of this unnatural alliance, in which the Philistines joined on the west of Israel

With those, who dwell at Tyre

on the north. These indeed do not appear to have joined with them openly or in great force, although it is recorded, that others, besides the Ammonites,

whose names are not particularly stated in the history, came together to the battle. It is added, as a still more remarkable feature in the confederacy, that the sons of Lot, who were clearly the principals in the quarrel, were united

with Assyria's banner'd lines,

which do not appear to have openly invaded Israel till a hundred and twenty years later. It is indeed extremely probable, that the overthrow, which the Lord gave to this fearful combination in answer to prayer, delayed for a century an invasion, which had already begun to be contemplated.

L. 21—44. The holy psalmist recapitulates other signal deliverances, which had been granted to his ancestors against formidable enemies. Judges iv. vii. viii. The imprecation against them may be paralleled in Isa. xvii. 13: and the prophecy indicates very forcibly the confusion, which those bring upon themselves, who oppose the decrees of God. A day is coming, when, however they may disregard him now, they will assuredly call upon him for that mercy, which they have despised. They will then know him. But it will be by their own perdition.

PSALM 84.

L. 1—12. BEING driven from Jerusalem by Absalom, king David feels acutely his banishment from the courts of the Lord's house. He counts that his resting-place, to which he longs to return, as a sparrow to her nest. It may be too truly said of most

of our blessings—‘*Carendo magis intellexi quam fruendo.*’ When we are separated from the congregation by illness or distance, it is then we can say with the psalmist—

‘How blest are all, who there adore,
And learn to praise thee evermore!’

L. 13—18. It is natural to suppose, that David passed through the valley of Baca in his retreat from Jerusalem. Having crossed it with painful reflections, he now bestows a seasonable benediction on all, who, walking through the valley of sorrow, find in it a stream, supplied from the fountain of mercy. Those, who now trust in a covenant-God, shall at last be privileged to see him; and even in their pilgrim-state, so long as they take heed to the pathways, which he has marked out for them, they may be secure of that protection, which will enable them to proceed from one degree of spiritual strength to another, from faith in the divine presence to the hope of future glory : whence even in the hour of apparent desertion they will find their pools and cisterns teem with rain from above. John iv. 14.

L. 19—26. The psalmist now descends from benediction to supplication, and implores a blessing upon himself for the sake of that true Messiah, whose type he was, and whose spiritual presence in his house rendered it a more glorious habitation than the proudest pavilions of the ungodly.

L. 27—32. The ordinances of religion are, as it were, the stars and minor luminaries, which impart a secondary light amidst the darkness of this world. But Jehovah himself is the sun, from whom our full light is derived.

PSALM 85.

L. 1—8. **THESE** words imply, that the people of Judah had returned from captivity, though there was still some danger, lest the anger of God should recover its sway over them. They are thus well suited to the period, when the adversaries of Judah had been permitted to interrupt the rebuilding of the temple. The psalmist accordingly, after acknowledging the signal mercy, which had been displayed in the restoration of a part of the people to their old inheritance, hints, that this new judgment indicated new provocations, and prays, that he, who had turned away from his own fierce indignation, would now display his power still further in turning his people from their offences. The effect of justification in a plenary remission of offences, and the work of sanctification in turning men from sin to God are thus alluded to, and acknowledged.

L. 9—16. The almighty is here implored by his grace, by his mercy, and by his salvation to renew his favour to the people of Israel, that they may be cheered by his spirit, and receive a favorable answer to their prayers; and the psalmist professes himself ready to wait in faith and hope, till Jehovah shall be pleased to utter his behests for a work of mercy, to which his own attributes and promises seem to have pledged him.

L. 17—20. Every return to folly impairs our peace, and endangers our safety. Therefore the psalmist, while rehearsing the promises of God, incidentally rebukes the people for turning aside from them. Heb. x. 38, 39. He then resumes the language

of hope and triumph, and anticipates with confidence the return of the glory of God to the land of his inheritance. Hag. ii. 6—9.

L. 21—28. This is a very animated description of the effect of redemption in reconciling the divine attributes of righteousness and mercy by causing truth to spring forth from the earth, after it had first been visited by righteousness from above. 1 John iv. 19. It also makes justifying righteousness the precursor to sanctifying righteousness, shewing, though under sensible emblems, that, when the righteousness of God has cleared the way by removing the sense of guilt from a believing heart, all the designs of almighty goodness will be accomplished, and truth with all its attendant virtues spring up in the very region of hypocrisy and error.

PSALM 86.

L. 1—4. **DAVID** in this passage does not mean to assert, that he has attained to perfect sanctity. But all things, consecrated to the service of God, are in a certain sense holy. Even the utensils and implements of the temple are called so ; and David had been set apart to God not only by the rite of circumcision, but by the unction also, which he had received by God's peculiar election, for the kingdom : and it is in this view, that he lays claim to a sanctity, in which he prays to be preserved, while yet he confides in God to improve this sanctity of consecration into a sanctity of life.

L. 5—14. Those, who have learned to aspire to

Jehovah, as their supreme delight, will find him listen to their hearts' desire, even before it has been vented in language.

L. 15—20. Towards the accomplishment of this prophecy how much has been already done ! When David wrote, the Jews alone were the peculiar people of God. Now the gentiles also are admitted into his church. But we look for a time, when according to the sure word of prophecy not some only, but all nations shall come, and glorify the great and awful name of Jehovah.

L. 21—24. David acknowledges the necessity of a divine teaching in order to his observance of the divine law. Nay. Before he can hope to entertain a due fear of the sacred name of Jehovah, he desires to have his spirit renewed by that of God.

L. 25—32. David perhaps speaks of his deliverance from Absalom. But our souls are all in danger not of some transitory suffering, of the pains of purgatory, or even the misery of temporary seclusion from the divine presence, but of the punishment of Hell. To that place of sorrow and sin we are all by nature exposed ; and, if we are redeemed from it, it is only, because Christ has redeemed us : nor can any thing less than a sense of this overpowering goodness bring men to shew forth the praises of Jehovah with all, that they feel, or think, or know.

L. 33—38. A recollection of the divine compassion, as experienced hitherto, will sweeten the bitterest cup, and not allow our hearts to droop even in the greatest extremity of human suffering.

L. 39—44. The psalmist asks for some token of the divine approbation, which may put his enemies to the blush, and silence calumny by judgment.

PSALM 87.

L. 1—8. THE return of king David to Jerusalem after the defeat of the conspiracy under Absalom was probably celebrated with songs of rejoicing, like those, which signalized the first entrance of the ark into its resting-place. Many proofs of the Lord's favour to Zion would then come crowding into the recollection. Accordingly this psalm institutes a comparison of the spiritual disadvantages of the potent states, then existing in Egypt, Arabia, Assyria, and Palestine, with the high distinctions of Judah. It may also give occasion now to an inquiry, how far we ourselves value spiritual privileges above temporal distinctions, and delight in the company of the meek and holy, more than the fascinations of the gay, wealthy, and intellectual.

L. 9—15. When events shall be traced to their principles at the last day, many a scene will come forth into prominence, which now is of little regard. Humble churches will then prove to have been the birthplace, and stately palaces the graves of many an immortal soul, while every saved spirit will ascribe its springs of glory to its redeemer, through the instrumentality of that church, which he has ordained.

PSALM 88.

THIS is perhaps one of those plaintive psalms, which were composed by king David, when he was driven

from Jerusalem by Absalom. That subversion of his kingdom by one, who ought to have been his main support in it, has the effect of casting him with more entire simplicity upon the God of his salvation. His ties to life and royalty being broken, he now considers himself free from all those duties, which belong to a station, no longer his, and at liberty to seek a new connexion

among the mangled slain,
Who in silent graves remain.

The psalm however contains an appeal to God for the renewal of that healing grace, which, if further delayed, might be too late for its object. Hence it may on many occasions in human life be an useful manual to a christian, as it would express his sentiments, when laboring under strong affliction, yet aspiring in the midst of them to divine consolations, and building his hope of those consolations on the sure foundation of the revealed promises of the bible.

PSALM 89.

L. 1—4. This expression of confident reliance on the love of Jehovah in promising, and on his truth in keeping his promise, if it was written during the flight of David from Absalom, strikingly exemplifies the faith of that man after God's own heart, who during the very infliction of a punishment, which his own sins had brought upon him, could find comfort in recounting those past mercies, and yet unaccomplished promises, which (he knew) could never fail.

L. 5—8. David, although his heart was now bowed down with grief for his own sins, and still more for the sin of Absalom, yet encouraged himself in the Lord, his God, and dwelt with confidence and comfort on his promise.

L. 9—20. This last declaration may be designed to express figuratively the confidence of the writer, that the Lord would speedily tranquillize the commotion of the people, who were now rising against him, though it also received a literal fulfilment in a subsequent age, when the Lord, whom he here addresses, rebuked the raging winds and the sea, and there was a great calm.

L. 21—28. Tabor and Hermon are mountains, lying, one on the east, and the other on the west of the Jordan; and by all these allusions the psalmist testifies, that the power of the Lord extends to every region upon Earth, and to every star in Heaven.

L. 29—32. The psalmist next contemplates the moral attributes of Omnipotence. The God of the bible is represented to us, as uniting two qualities, apparently at variance with each other, righteousness, which requires the punishment of sinners, and mercy, which consists in sparing them; by explaining which the new testament shews itself a key to the mysteries, contained in the old. John i. 17.

L. 33—40. True believers delight in the name of Christ, walk in the light, which he sheds around their path, glory in his saving might continually, regard his righteousness, imputed to them, as the foundation of all their hopes, and, renouncing all confidence in themselves, repose their strength on him, whom they esteem their glory, their refuge, and their king.

L. 41—80. 2 Sam. vii. 12—16. The promise is, that the kingdom over Israel should be made sure to David and to his family, till the promised seed should come, in whose hands it should endure for ever, and be fixed, as the days of Heaven, a promise, which even the iniquity and apostasy of his descendants should not be able to defeat. Whenever the lord, Jehovah, is represented in scripture, as resorting to the solemnity of an oath, some reference is intended to that saviour, for whose sake the world itself is spared. He is that seed of David, who shall endure for ever, and whose throne, by the appointment of the eternal father, shall prove like the sun, the attracting centre of our system. Such were the promises, on which David relied: and now he puts them forth, as a plea, a kind of argument of expostulation, before God, urging him to fulfil his word, to remember his promise, and not allow his covenant to be broken either through the folly, of which he himself had been guilty, or through the violence of others.

L. 81—112. David thus closes the psalm with a most pathetic appeal, in which he lays all his sufferings at the foot of the throne of Omnipotence, and reminds his maker, that his remaining term of life is short, and affords but a narrow space for the fulfilment of those mercies, which (he is yet well assured) cannot be defeated. Still however amidst all his distress he cannot bring himself to leave off in a tone of complaint, but concludes with a strain of thanksgiving. He was in a manner deposed; and his cause was given over, as desperate: and yet in this state of dejection and calamity he has the heart to express himself in the language not only of resignation, but of triumph.

PSALM 90.

L. 1—4. IF this psalm be truly ascribed to Moses, the man of God, it is probably the oldest in the collection. There is a solemnity in it, well befitting the character of that eminent patriarch, when he saw the whole generation, whom he had begun to lead towards Canaan, condemned to perish in the wilderness. Under these circumstances he devoutly casts himself upon God, as the only rest of his people, who, when every other object of desire was withdrawn, or rapidly passing away, still remained, the same yesterday, to-day, and for ever.

L. 5—8. Each of these truths was demonstrated at the fall, when God sentenced the whole human race to death, but yet added—

‘Return, ye children of mankind!’

The reprieve of a thousand years was as nothing to the eye of Omniscience; and though the days of Adam were extended to nearly that period in compliance with the second sentence, he yet after all was consigned to death in consequence of the first.

L. 9—12. The life of man is compared to two of the most transient things in nature, sleep and grass, of which the first marks the suddenness of its departure, and the last the silence of its progress.

L. 13—16. This, though a most exact description of that generation, which Moses saw doomed to destruction around him, is also true of all mankind, who are born, but to die, and who must die in the displeasure of the almighty, unless the redeemer turn his wrath into mercy: and this consideration,

that death is the penalty of sin, is that, which constitutes its chief terror. 1 Cor. xv. 55, 56.

L. 17—22. The years of men have been shortened even since the date of that sentence, which made him mortal. They were at first nearly a thousand years, but are now in very few instances so many as seventy. The first of these periods is represented by the pen of inspiration to be, but as a moment. When shortened and curtailed then to its present limits, what is our life? James iv. 14. Moses had just attained his eightieth year; and he found his protracted life protracted weariness and woe, though of him it is written even forty years afterwards—Deut. xxxiv. 7. But how few are those, that attain even this contracted limit! Of all, that live, a great majority die, infants, many of the survivors, before they come to maturity; and the only difference in the tenure, upon which the oldest and the youngest hold their respective lives, is, that the youngest may die instantly, and the oldest must die soon.

L. 23—26. Though man is weak, and the wrath of God powerful, who is there, that weighs his approaching danger, and trembles for the change? Long life is a poor blessing, if that wrath must be encountered at the end of it. He has lived long enough, who has lived to obtain God's favour. Eccles. xii. 13, 14.

L. 27—38. In less than forty years after the delivery of this psalm the whole generation expired, in whose hearing it was first uttered on the vanity of their lives, and the shortness of their prospects. There is therefore manifest propriety in the concluding prayer, which implores for the remnant of the people that mercy, which was denied to their fathers.

PSALM 91.

L. 1, 2. CHRIST alone is that shelter, which is interposed between us and the wrath of God; and it is only by trusting to him for protection, that we shall be suffered to lie safe beneath his shadow.

L. 3, 4. The Godhead of Christ is the anchor of our salvation. Without this we could have no sufficient security for his power to save us; and with this we know, that he is both willing and able. Heb. vii. 25, 26.

L. 5—28. High as these promises are, they are not higher than those, which our saviour has in express terms addressed to his disciples. Matt. xvii. 20. Mark xvi. 17, 18. Luke x. 19. And on some occasions how wonderfully has this magnificent prophecy been accomplished! When there was neither dew, nor rain for some years in the land of Israel, Elijah was sent to dwell by a brook. 1 Kings xvii. 5—9. 2 Kings ii. 11. When the king of Syria sent horses and chariots and a great host, to take Elisha, 2 Kings vi. 15—17. Fire itself forgot its nature in the instance of Shadrach, Meshach, and Abednego, and failed to consume them. In after-times what deliverances did our lord effect for his apostles! Acts xii. 6—11: xxviii. 3—5. Even since their days many have been wonderfully saved from the snare, that was prepared for them. The history of christian martyrs is full of such deliverances. They often saw a thousand die beside them. Yet the storm passed them by. This was the case with Luther, and with numbers besides in the great reformation; and it has been since, and is still

the case of multitudes, who in these dangerous times have yet found occasion to trust themselves under the wings of the most high. For he has given his angels charge over all, who believe in him,

To bear them in their guardian hand,
And lift them o'er each craggy stone,
Where heedless steps might be o'erthrown.

Christ indeed is he, who has in the fullest sense trampled upon the snake and lion, and shall finally tread all his foes beneath him. Rev. xx. 2. 3. But we have also a part and inheritance in all, that concerns our master. John xii. 26 : xvii. 22. Rom. xvi. 20. These promises are addressed to those, who trust in Christ, as their strength, and their hope. Were all christians faithful, nothing in Earth or Hell should be able to hurt them. At the same time the perfect fulfilment of these prophecies requires the correspondent obedience not of one or two, but of many ; and, whenever we shall see any whole society of christians entirely free from the mixture of false brethren, we shall see also, that the meek shall

enjoy their promis'd rest,
And in the plenitude of peace be bless'd.

In the mean while a particular providence watches over all, who trust in it : and yet we must not interpret these promises, as if they pointed to an exemption from all trial or suffering. Our saviour himself was tempted. Heb. ii. 10, 18 : iv. 15. The catalogue of the apostles' distresses resembled those of their master. It will be the christian's first glory to do his will ; and, if that will can be best answered by his personal sufferings, he will rejoice to suffer,

trusting only, that whatever the world may threaten, no evil can come near his dwelling contrary to the will of his father, and therefore no real evil at all.

L. 29—34. These are expressions of mercy, which the father of mercies loves to fulfil. They are however so far from encouraging the idea, that the servant of God shall never see trouble, that they suppose him to be in trouble, before he invokes the Lord for deliverance. It is in consequence of his trouble, that he is induced to invoke him, in consequence of his supplication, that God engages to hear; and by these steps only he arrives at the final promise of life, and honour, and salvation.

PSALM 92.

L. 1—12. Such was the practice of devout men in the days of David, who also founded an order of singers for the regulation of it. Moreover our saviour and his apostles have both sanctioned, and most affectionately exemplified this duty. Matt. xxvi. 30. Acts xvi. 25. Eph. v. 18, 19. On the contrary, fools neglect and forget the Lord, their maker, who hath done so great things for them, and who will undoubtedly in the end avenge himself upon all, who neglect his mercies.

L. 13—22. David's horn means the seat of his strength; and his holy oil, by which he was set apart to the kingdom over Israel, is an emblem of that spiritual unction, which is bestowed on christians. I John ii. 20. Rev. i. 5, 6.

L. 23—30. John xv. 2.

PSALM 93.

L. 1—10. SOLOMON'S dominion extended from the Mediterranean to the Red Sea, and even to the Euphrates. Yet all earthly sovereignty is transitory and mutable. The reign of Jehovah alone is eternal, universal, and unchangeable. Nothing impresses this truth more powerfully upon the mind, than the sight of that restless ocean, which girds the earth about, and, though in perpetual action, can never pass its bounds. Thence the thoughts naturally arise to a contemplation of those numberless worlds, each of which finds its appointed sphere, has a certain space allotted to it, and obeys the same mandate, which holds the winds and the waves in subjection.

L. 11, 12. The power and greatness of Jehovah are illustrated by the visible works of nature. But it is by his words, that his justice is manifested; and his truth and holiness appear brightest in the shrine of his holy temple, where his people assemble for prayer and praise.

PSALM 94.

L. 1—30. THIS bold appeal against the persecution of Saul is a fine illustration of the resource, which a godly spirit finds in the exercise of secret devotion. David abstained from avenging himself, knowing, that his cause was in better hands than his own; and in those hands he was contented to leave it.

L. 31—60. The psalmist here acknowledges the benefit, which he had gathered from adversity, in being driven by it to scan with greater exactness all the laws of God, while waiting for the fulfilment of the divine promise, which secured to him in his own good time the overthrow of all his adversaries; and he bears testimony moreover to a refreshing savour, communicated to his soul amidst its sorest troubles, and cheering it with the sweet and consoling sense of the divine favour.

L. 61—78. David knew, that, deserted and oppressed as he was, the Lord was with him, and not with his adversaries: for through the ministerial intercession of Abiathar he gave him answers, which Saul could not obtain. 1 Sam. xxiii. 9—12: xxviii. 6. Therefore he trusts against all present appearances, that the reign of Saul would not be prolonged, but that the divine promise would be fulfilled in his destruction.

PSALM 95.

L. 1—4. THIS psalm, containing an exhortation to worship God, and a warning not to tempt him, is addressed to the Jewish people, but in terms and upon the strength of arguments, in which all men, or at least all christians, are equally interested.

L. 5—8. Jehovah is above the gods of the hills, and of the plains, above all the false gods, whether of the sea, or of the land; for he made them.

L. 9—16. ‘Oh, that ye would hear his voice even now, however ye may have neglected it hitherto!’

It might have seemed too late for us to hear it. After our numerous transgressions, it became natural to suspect, that the day of acceptance was past. Heb. iii. 7, 13, 15 : iv. 6, 7. And what is that voice ? It is uttered in the remainder of the psalm.

L. 17—28. During forty years, that the Israelites wandered in the wilderness, they tried the love of God, and tempted him not to fulfil his promise towards them. His forbearance during that long period was wonderful ; and they proved him by their daring disobedience to be a God, that loveth mercy, yet without confessing their sins, or repenting of them : and hence after all his forbearance he found, that they were perverse not in conduct only, but at heart : wherefore he made that unalterable resolution concerning them, which is ascribed to the wrath of a God, who delights in love—

‘ They never shall attain my rest.’

Heb. iii. 8—11 : iv. 1—5 ; 9—11.

PSALM 96.

L. 1—6. If we rightly estimated the importance of our own salvation, we could not be silent concerning it, but should converse together upon the trials and duties of every day, as well as the proofs, if any such there be, on which we may rely with humble hope and confidence, that the work of our own personal salvation is begun.

L. 7—18. ‘ O ye different tribes of Israel, and ye
‘ surrounding nations

‘ of ev’ry name and tribe,
 ‘ Worship and pow’r to God ascribe,

and not to any pretended deity ! But yet stop not there ! Be not satisfied with ceremonial offerings or carnal sacrifices ! Let a sanctified life be that, which gives to your worship its highest recommendation and principal beauty, that so even gentile nations may be captivated by its loveliness and purity !

L. 19—24. How would holy David, who, over-leaping the narrow limits of Judaism, exulted in this distant vision of a religion as universal as its author, and even exhorted the men of his own age to live in the spirit of a dispensation, which was then future, have rejoiced, could he have witnessed the missionary institutions and varied endeavours of the present age to evangelize all nations of mankind !

L. 25—36. 1 Pet. i. 3—5. 2 Pet. iii. 11, 12. It is a proof of our defective faith, that we do not rejoice in this prospect more decidedly. If we were not restrained by a worldly spirit and worldly apprehensions, we should rejoice even now in the favour of God with joy unspeakable ; and, trusting in his goodness to secure, preserve, and uphold us to the end, we should rejoice still more in the anticipation of that final judgment, the result of which, to all, who love him, will be, that they shall ever be with the Lord.

PSALM 97.

L. 1, 2. THIS note of triumph would befit the glad moment, when at the expiration of the seventy

years the children of Israel were expecting to return from Babylon. That interposition of the divine favour on behalf of an oppressed and captive race manifested him to be the God and king of all the earth, not of a particular nation only : and therefore the godly writer calls on the earth to rejoice in the reign of Jehovah, and the inhabitants of the remotest islands to lift their voice in his praise.

L. 3, 4. The whole dispensation of the Babylonish captivity was mysterious. The design of God was not apparent in it, except as he was pleased to reveal it : and the interpretation, usually put upon it, was, that God had utterly forsaken his people, or even that he was not able to protect them. But although around the seat of his sovereignty there are strown thick clouds and darkness, which envelop his purposes in obscurity, yet, when they come to be disclosed, it will be found, that

Judgment and Justice guard his throne.

This was eminently seen, when the captive nations of Israel were restored, as by miracle, and the faithfulness of God to his promises was vindicated before the world.

L. 5—14. The kingdom of Babylon was unexpectedly overthrown, and the displeasure of God against idolatry signally manifested in its subversion, when the walls, which were raised, like mountains, as an impregnable barrier to the city, melted, like wax, before the attack of the Persians, and the idols of Babylon were destroyed without mercy by the worshippers of fire. Isa. xlv. 1—8.

L. 15—18. The idolatrous inhabitants of Babylon did not understand the voice of the coming judgment.

But the daughter of Judah discerned it in the word of Jehovah, who was above both the contending factions, and no less superior to the boasted gods of the Persians, than to the Babylonian idols.

L. 19, 20. This is a caution to the Israelites to beware of imitating in their prosperity the vices, under which they had suffered; and it is a caution to all, who profess to love God, to abstain from dishonoring their profession by the approbation or practice of any thing, that is evil.

L. 21—24. Although God extends the shield of his salvation, and sheds his light and gladness before his church, each individual member can only experience its comfort and blessing, in proportion as he himself is righteous, just, and true of heart.

L. 25—27. The honour of Jehovah is entrusted to his church; and his servants are required so to place his greatness before the world, that all men may trace and acknowledge his holy wonders.

PSALM 98.

L. 1—12. If the remnant of Judah, before they set out on their return from Babylon, were invited to join in the ninety-seventh psalm, nothing can be more natural, than that at their first resting-place they should be incited to sing new songs to their covenant God, and to acknowledge the victory of his truth and love, which they were then beginning to experience.

L. 13—24. The present reign of Jehovah in the earth, as proved by the restoration of Judah, intro-

duces a prediction of that day, when the world itself shall be judged by him. In expectation of this event, which shall abolish the curse, and exchange mortality for glory, the world itself is called upon to rejoice before him, Rom. viii. 21.

PSALM 99.

L. 1—6. By the residence of God in Jerusalem is meant his fixing his capital seat there, from which he extends his reign over all the world. Isa. ii. 2, 3. Zech. viii. 22, 23.

L. 7—12. The righteous judgments of the Lord, manifested in our past history, are instructive lessons of his unchanging sway and universal holiness.

L. 13—24. The condescension of God to the intercession of Moses, Ex. xvii. 11 : xxxii. 31—34 : xxxiii. 9, and of Samuel, 1 Sam. v. iii. 6, 7, was more recently shewn to Daniel, Ezra, and others.

L. 25—30. Moses and Aaron were excluded from the promised land, and Samuel deprived of the government because of the failings, in which they respectively fell short of the divine commandments, in order to display in full light the perfect purity and holiness of the only wise God, Jehovah.

PSALM 100.

L. 1—4. ALL lands are called upon to rejoice in Jehovah, because all are invited to partake in the

grace of the redeemer ; and their joy must be shewn in spreading abroad his praises.

L. 5—8. Our very bodies are Jehovah's workmanship, who formed them, before we were conscious of our existence, and who implanted a living soul within them, by which we are enabled to serve, to obey, and to adore him. Nor is this all. From the first moment of our existence he feeds us, as a shepherd feeds his flock, is tender to our weakness, and supplies all our wants.

L. 9—12. The promise, which David has here in view, is the promise of mercy to repentant sinners. The mercy and truth of God are everlasting indeed, even when considered separately. But it is, as they are exhibited in combination, that the psalmist chiefly regards them. He is true to his promise, and will fulfil the undertaking of his mercy. 1 John i. 9. Acts ii. 39. This view then of the truth of God is a view of his mercy also ; and the two attributes together prove him to be a gracious God. Mic. vii. 18, 20.

PSALM 101.

L. 1—4. This psalm contains the vows of David in expectation of his promised kingdom. Looking for the presence of Jehovah to fulfil that promise, he undertakes to act with discretion and wisdom, as one destined to so distinguished a privilege. Thus his reliance on the promises of God, instead of encouraging licentiousness or carelessness, rendered him circumspect and prudent in all his proceedings.

L. 5—24. This is a fine preparation for entering upon the responsibilities of royalty. In whatever particulars David's practice may seem to have fallen short of this profession, his determination was to extirpate, if possible, all immorality, and especially to banish all deceit and hypocrisy from his presence. It also affords a noble model for humbler persons, for masters of families, and heads of establishments, who ought all to set their faces against every thing, that is forbidden, and to regard the body, over which they preside, as the city of Jehovah.

PSALM 102.

L. 1—22. THE cause of all this sorrow was the desolation of Jerusalem, the destruction of God's temple, and the loss of his appointed means for reconciliation and pardon.

L. 23—26. From the last words it is plain, that the psalm was written towards the end of the seventy years, which were to form the duration of the Babylonian captivity: and it was a sensible joy to this good Israelite, that though his own days were gone, like a shadow, though his withered frame was decaying, like grass, and perhaps had not strength to witness the return of God's people to their country, yet the days of their captivity were numbered, and the glory of the Lord would appear in their restoration.

L. 27—38. In the last of these verses is expressed the true use and intent of prophecy, which is not so much for the benefit of those, who live, when the prophecy is given, or before its fulfilment, as for a race,

that shall be born, when the prediction is accomplished. To know the times and the seasons, before they happen, is of little consequence, but to recognise them in the event, and compare the fact with the figure, of the greatest.

L. 39—46. This is a description of the care of God over his ancient people, equally applicable to their former captivity, and to their present dispersion. Isa. xlix. 14—16 : liv. 6—10.

L. 47—50. The psalmist uses the word, pilgrimage, because he felt himself to be at a distance from the home and haven, where he would be, regarding Babylon, as at a distance from Judæa, and Earth itself from Heaven. ‘I long’ (he would say) ‘to see thy salvation. ‘I know indeed, that it depends not upon me : for, ‘though I should sleep in the dust, thou art ever ‘living to perform it.’

L. 51—60. Though thy present servants therefore should perish, yet their seed shall partake thy reign. This argument is introduced, to convince the generation of Jews then in Babylon, that the Lord’s promise was sure, though they might not see its accomplishment. But amidst this address to the Israelites a far grander truth arises, as it were, incidentally : for here the Lord is represented, as laying out Heaven and Earth, like a garment, and changing them, because they grow old and faded, just as a man changes his cloaths, because they perish, while he himself endures. Saint Paul in applying this passage to our saviour adds to the metaphor the new image of folding up these fading works, and laying them by, as a man lays up his disused apparel in his wardrobe. Heb. i. 8, 10—12. Here is a description of our glorious and blessed saviour, which is reconcileable to no other doctrine,

but that of his eternal and essential deity. He spread out the heavens and the earth; and he will lay them by. Hence we learn to regard the system, of which we form a part, as framed for a particular purpose, and approaching to its termination. It is decayed; it is grown old; and, though created in holiness, and of a nature to be imperishable, yet sin hath corrupted it, and infected it with a principle of mortality. Other habitations are to be prepared for us; and we are now undergoing that spiritual purification, which is to qualify us for entering upon them. The material creation, which our guilt has tainted, will be laid aside, when our guilt is subdued; and even our material body, which partakes of the pollution, must moulder into its original ashes, before we can be admitted into our new dwelling-place. The communion of saints in the other world is the communion, to which we belong, the new heavens and the new earth our proper and lasting habitation. Matt. xxiv. 35. 1 Cor. xv. 50. 2 Pet. iii. 7, 10, 13. Rev. xxi. 5.

PSALM 103.

L. 1, 2. **THE** faculties of our nature have need to be stimulated to praise our creator; which ought indeed to be our most delightful occupation, but to which there is a reluctance, only to be accounted for by referring it to that corruption and degeneracy, whereby man is very far gone from original righteousness. Therefore David sets himself to counteract this besetting infirmity of our common nature

by rousing his spirit, and calling forth every faculty of his soul, that he may fill his mind with proofs and instances of that goodness, and of those infinite compassions, which are new every morning.

L. 3—12. The Lord's goodness purveys even for the tastes of his creatures, renews their strength, relieves their distresses, and shields them from violence and wrong; all which acts of providential goodness ought to be thankfully recollected and acknowledged, if we would not cast contempt on our own mercies, and prove ourselves unworthy of the tenderness, which we constantly experience. We ought however to observe, with what consummate propriety the holy psalmist places the forgiveness of his sin, as the first of the Lord's benefits, rightly considering, that, till his sins are pardoned, to contemplate the divine mercies would be only to reflect on blessings, from which he must stand excluded. But yet, as even the pardon of sin would be a poor benefit, unless the power of sin were restrained and subdued, he next records, as a still further work of heavenly love, that Jehovah restores his crippled faculties, and thus saves his life from destruction.

L. 13—28. Though the providence of God extends to all mankind, his ways of grace and works of redeeming mercy are revealed to those only, who are members of his spiritual church. They alone understand by experience the extent of that mercy, which is shewn in obliterating their sins, and visiting them even in correction with the tenderness of a father.

L. 29—36. The promise, made to one generation, requires no renewal, but is equally valid, and equally sure of its fulfilment, when ages have passed away, as at first, though not an individual will then

remain, to inherit it, of those, to whom it was originally addressed. Thus saint Paul relies on language, which was spoken to Joshua, Heb. xiii. 5, 6. and all the encouraging expressions of the old and new testaments are the property of the church for ever. Yet amidst this delightful exposition of the incomprehensible goodness of the almighty we must not forget to notice the description of persons, on whom it rests, namely

On all, who his commands approve,
Who execute his high behests,

on themselves, and on their children's children. Exod. xx. 6.

L. 37—44. The psalmist, having contemplated the extent of Jehovah's empire in reference to time, regards it in respect of space also, and exhorts the highest angels to praise him. Then, sinking suddenly from that flight, as becomes a being, who regards duty rather than rapture, he concludes with an address to himself—

‘ Bless thou Jehovah, O my soul ! ’

PSALM 104.

L. 1—3. This psalm represents the majesty of God in the creation and government of the earth. It opens with a general view of the awful greatness of Jehovah.

L. 4. This statement is somewhat less general than the foregoing, because it specifies one particular

work of omnipotence, namely light, which was the first created, and is represented, as the robe of Deity. 1 Tim. vi. 16.

L. 5—10. The formation of the firmament followed the creation of light, and is represented by Jehovah, flinging his chambers over the waters. The place, thus peculiarly assigned, as the residence of Jehovah, is the very same, which in the new testament is attributed to the spirit who worketh in the children of disobedience, and who is thence denominated the prince of the power of the air. He at the period of the fall thrust himself into the place of God, and usurped a dominion, which belonged to none, but the eternal.

L. 11—22. Even after light had been admitted, and a firmament formed, there was still no dry land.

Above the hills the waters stood ;

and the firmament could only divide the waters, which were under the firmament, from the waters, which were above the firmament. Gen. i. 7—9. Immediately, upon this command,

Struck by his stern rebuke, they fled ;

and, having before gone up as high as the hills, they now went down to

The hollow banks, by God prepar'd.

In this allusion to the original separation of the earth from the water, which took place on the third day, there is included an incidental reference to the general deluge, when the waters resumed for a time their primitive ascendancy, but were again remanded to their channels, with a promise, that they should pass them no more. 2 Pet. iii. 5—7.

L. 23—26. The next subject of thanksgiving, which the sacred writer adduces, relates to the creation of animals, and the adaptation of trees and plants for their use and enjoyment, together with the wonderful contrivance of springs and rivers, by the instrumentality of which all their wants are supplied.

L. 27—40. The suitableness of the food, which grows in particular parts of the earth, to the animals, that live there, the organization of their several bodies, fitting them exactly for the manner of life, designed for them, the superior abundance of those provisions, which are most needed, and the richness of that bounty, by which they are supplied in a measure, adequate not only to the necessities, but to the enjoyments of living beings, and most especially of men, are further subjects of thankfulness, which successively occupy the psalmist's attention.

L. 41—50. The inspired writer then opens a new scene, to display more fully the universality of that providence, which looks graciously to the wants of all creatures, and assigns to them their appropriate time and means of action. It is accordingly by his appointment, that the season of work and activity, proper to man, is confined to those hours, in which the beasts of the forest take their repose.

L. 51—77. The psalmist is led thus to exclaim, on a general survey of all the varied works of Omnipotence. The picture, which had been drawn, of the absolute dependence of all things upon the pleasure of the almighty, required one more particular to render it perfect, namely the contrast, which it presents, to the eternal and self-dependent majesty of God ; and it is therefore followed by a bold and rapid sketch of his greatness and government.

L. 78, 79. The beginning and end of the psalm are conceived in the same spirit; and the intermediate parts are occupied with proofs of the power and goodness of Jehovah.

PSALM 105.

L. 1—12. THE deeds of Jehovah being too beneficent and glorious to require or even admit of amplification, a simple enumeration of them is above all praise. This is the method, used in this psalm, where many of the wonderful deeds of Jehovah, which he had done to the people of Israel from the time, when he first called them in Abraham, are recounted.

L. 13—22. Jehovah had proved himself to be a God to Israel by the judgments, which he had executed in all the rest of the world. He seemed to have been carrying on a plan through several ages, which had for its end the establishment of the people of Israel, and for its means the destruction of every nation, which opposed it.

L. 23—30. Abram lived in Ur of Chaldæa at a vast distance from Canaan, when God promised to give that distant country to his posterity. Upon the strength of this promise he left his family and home, and dwelt in the land of Canaan all his days. After him his son, Isaac, did the same; and Jacob also with his twelve sons was principally employed in passing from one part of the country to another under the especial protection of Providence, who throughout all their wanderings suffered none to do them harm. Gen. xii. 14—20. xx. 1—7.

L. 31—46. The land, where Jacob dwelt, was visited with dearth, and even the innocent Joseph was suffered to be sold, as a bondman, into Egypt, and to be imprisoned under a false accusation. But in due time the word of Jehovah, which enabled Joseph to interpret the dreams both of Pharaoh and of his officers, at once vindicated his innocence, and by raising him to the government of Egypt, qualified him to become the instrument of relieving his brethren from famine, and of bringing down his father from a land of scarceness.

L. 47—82. The lord, God, permitted his people for their humiliation to be slaves and bondmen for a hundred and fifty years. But at length he arose with a mighty hand and a stretched-out arm, and by his miraculous power overthrew their enemies, brought them up out of the midst of them, and sustained them in the wilderness.

L. 83—90. This review of the Lord's goodness, proceeding in a regular series through a train of marvellous interferences towards the consummation of the blessedness of his people, must have filled the bosom of every true Israelite with gratitude: and, when it was considered, that the people of Israel owed these extraordinary privileges not to their own merit, or faith, or holiness, but to a gracious and unsolicited promise of God to one of their forefathers, the duty of gratitude was rendered more peremptory by the proof, that the blessings conferred were gratuitous. Why did the almighty do all those noble works for the benefit of the children of Israel? Deut. ix. 4, 5. This was the origin of God's favour towards Israel. The end of it was their obedience. James i. 18. Tit. ii. 14.

PSALM 106.

L. 1—11. This apostrophe introduces what must be regarded, as an apt continuation of the foregoing psalm, though perhaps written in a later age; the review of the dealings of God with his chosen people, which was taken in that psalm, being well calculated to excite the reflection, with which this opens, on the blessedness of belonging to his people.

L. 12—16. The contrast between the privileges of the Lord's people and their conduct, by means of which the psalmist thus passes at once into his subject, is most humiliating.

L. 17—57. The successive instances, in which the children of Israel after a transitory impression of gratitude relapsed into idolatrous practices, are a very instructive lesson of human depravity, while the numerous trials, which were made, of them, till at last the Lord, being tired out by their perverseness, swore to them in his wrath, that they should not enter into his rest, may convince us, that his long-suffering has its limits.

L. 58—65. It is probable, that Baal and the other idols, to whom the Israelites were tempted to offer sacrifice, were departed heroes of the heathen; and the extreme displeasure, which the Lord conceives at all such abominations, is strongly illustrated in the high commendation, bestowed on Phinehas for executing summary vengeance on the idolaters, as if the occasion, which called for it, was one, which would not wait for the slow process of judicial decision. How different is this from the light estimate, taken of the sin of idolatry in the world!

L. 66—69. The reality of the Lord's wrath against all transgression of his holy will was signally manifested by the punishment of a hasty word in that eminent saint, who was excluded from the land of Canaan for neglecting to magnify the Lord before his people in one of the many miracles, which he had enabled him to perform. Heb. xii. 25—29.

L. 70—91. The sins of the Israelites provoked the Lord to punish them ; and again that very punishment tempted them to sin yet more, by bringing them into closer contact with the gentiles. Such is the progress of sin, which finds fuel to its malignity even in those very evils, which are its just recompence, and is so far from being corrected by punishment, that, if it were not for that healing grace, which often turns evil into good, it would be aggravated by it.

L. 92—97. It is the mercy of the Lord, which dictated his covenant ; and his faithfulness to that covenant prompts him to continue his mercy notwithstanding incessant provocation.

L. 98—105. The prophet here offers a concluding prayer for the deliverance of his people, that they may again praise the Lord for his goodness, and acknowledge his mercy through all ages.

PSALM 107.

L. 1, 2. THESE words are introductory to a most splendid enumeration of the gracious acts of the Lord ; and all people are invited to pay the tribute, which is universally due.

L. 3—6. Such are we, who have been gathered from all quarters into the fold of our redeemer, and have become the flock of God and of his Christ.

L. 7—16. The Israelites in the wilderness are immediately referred to. But, did men indeed praise the Lord, whenever they felt his goodness, and declare his wonders as often as he did them, every mouth would be filled with thanksgiving, and every season would be a season of praise.

L. 17—32. If men refuse to give the Lord the honour due unto his name, he will turn his blessings into curses. Mal. ii. 2. Nevertheless even this punishment is intended, by bringing them to a true sense of their condition, to prepare them for future favours.

L. 33—44. The word of truth is that, which alone redeems mankind from the grave. John i. 14.

L. 45—64. The psalmist now singles out one class of men, and one remarkable occasion, more distinguished than any other for extraordinary discoveries of divine power, and repeated deliverances from unavoidable danger. It seems strange, that they, who above all others live in imminent peril of death, who hang so plainly on the breath of the almighty, and behold the wonders of his hand continually changing before their eyes, should ever forget the Lord, their maker.

L. 65—82. Thus, in whatever situation we are placed, we have always before our eyes abundant proofs of the wonderful goodness and equity of the government of the almighty.

L. 83—86. While this view of the divine administration speaks comfort to the just, it alarms and silences the guilty.

PSALM 108.

L. 1—14. **DAVID**, having been established in the kingdom over Judah and Israel, knew himself to be the appointed instrument for bringing the enemies of God under his subjection; and he therefore here declares his readiness to engage in it. Nevertheless his view extends further than this. He was anxious to make him known among the heathens, and to call those, who worshipped idols, to the service of Jehovah: and therefore he addressed him, saying—

‘ Rise, God, above the heav’ns, and shed
‘ Thy glory through the world!’

L. 15—20. These words are a poetical amplification of Gen. xv. 18; xvii. 8. Sichern was on the west of Jordan, and Succoth on the east, Gilead again on the east, and Manassah on both. It is added, as it were, prophetically, that, though Ephraim should be the head of a separate kingdom, the law should go forth from Judah, and salvation be of the Jews.

L. 21—25. These countries were successively subdued by David, and added to the dominions of Israel. The complete subjugation of Moab is signified by an action, which shewed, that it was henceforth to be subjected to the meanest uses. Deut. xxiii. 3—6.

L. 26—31. God had for awhile seemed to cast aside his people, and not to head their power against surrounding nations. He had even abandoned his ark to their enemies, but had now found a man after his own heart; and to him he gave victory in the battle. 2 Sam. viii. 1, 2, 14.

PSALM 109.

L. 1—10. This psalm, if it was suggested to David by a sense of his own condition after hearing of the diabolical counsel of Ahitophel, was yet directed by the holy spirit to an end, not contemplated by the psalmist, so, that by virtue of his inspiration he unconsciously writes in the person and assumed character of that future saviour, of whom on this, as on various occasions in his eventful life, he was a distinguished type. It may hence be considered, as uttered by Christ Jesus at that moment of his conflict and desertion in the garden of Gethsemane, when he contemplated all his coming sorrows, and the ingratitude, which caused them.

L. 11, 12. Luke xxii. 3. There is something characteristic of the solitary vice of Judas in the manner, in which one individual is singled out in the eleventh line, as a subject of peculiar denunciations, after the enemies of the saviour have been spoken of generally in the preceding ten.

L. 13—26. The psalmist wrote in these words the sentence of Judas's despair. Matt. xxvii. 3—5. Moreover, when the specific vice, charged upon Judas in the gospel, is avarice, John xii. 6, when we know, that he betrayed his master for money, and are thence authorized to conclude, that his leading temptation to apostasy was the desire of enriching himself and his family, we may see a judicial propriety in that defeat of his dearest purposes, which is here foretold. Luke xxii. 4—6. Acts i. 16—22.

L. 27—38. These words fatally portend, that neither the original sin of our nature, nor the actual

offences, committed by Judas, were forgiven to him by the Lord : and this is no more than our divine master himself declared at a later period, when in contemplation of that projected treachery he said,—Matt. xxvi. 24. He with his eyes open deliberately preferred the evil path to the good : and therefore it befel him according to his election. Acts i. 25.

L. 39, 40. In this couplet the denunciation, which had been directed hitherto in the singular number to Judas only, is extended to all those, who daringly set themselves up in opposition to the lord, Jesus.

L. 41—52. The Lord himself needed no mercy. But as it was the main design of his coming into the world to procure blessings for others, so those blessings could not take effect, unless he himself were raised from the dead : and therefore it was most suitable to his mediatorial character to pray, that the mercy of God to the human race might be experienced by their federal representative. Moreover the description, here given of himself, is peculiarly applicable to one, who bowed after a night of suffering and abstinence under the weight of his cross.

L. 53—56. This has reference to the dreadful imprecation, uttered by his murderers—Matt. xxvii. 25. Our lord prayed indeed most compassionately for their forgiveness. But yet, if they should continue to curse, which many of them did, being overcome with rage at the preaching of the apostles, he here prays, that the blessing of the father may not be stinted by their obduracy, but descend in richer mercy upon his elect, and that the victory of the cross may be signally manifested in the day, when his enemies shall be confounded with shame.

L. 57—68. The saviour unites with his people in

the act of praise, presents their thanksgivings to his eternal father, and glories in that protection, which defends the souls of his servants, even when their bodies are consigned to the flames, or moulder in the grave. Isa. xliii. 2.

PSALM 110.

L. 1—5. MARK xii. 35—37. We thus learn, by the authority of our lord himself, that he is the person, to whom these words are addressed : and the person, who spoke them, is God, the father. They were uttered moreover upon occasion of his ascension. Acts ii. 34—36. 1 Cor. xv. 25. 1 Peter iii. 22.

L. 6, 7. On the day, which rendered the Lord's power most conspicuous by conferring upon the apostles every gift of the spirit, there were added unto the church about three thousand souls. Acts ii. 9, 10, 11, 42. Nor did his power then cease. Up to the present hour it has prevailed, and will prevail, till the whole world shall acknowledge it.

L. 8, 9. Thy birth, the spiritual regeneration of thy disciples, is as beneficial and as

Diffusive, as the morning dew,
that covers the face of the earth.

L. 10—12. At the time, when this psalm was written, the only true priesthood in the world was confined to the family of Aaron, whose sons dying, like other men, the high priest was continually changing. But Aaron himself was descended from Abraham ; and Abraham, when he returned from the slaughter

of the five kings, paid the tithe of all his spoil to Melchisedec; upon which fact saint Paul grounds the following argument. Heb. vii. 1—11. The inference is, that Melchisedec was no other than a personal appearance of Jesus Christ himself, the only eternal king of righteousness and peace, who took this method to establish his own superiority over Abraham himself, before he committed for a season the execution of the priestly office to his descendants. He therefore, who gave the authority, had it in his power to resume it. Heb. vii. 12—25. The prophecy amounts to a plain declaration of the abrogation of the levitical priesthood, and call of the gentiles. This ends the prediction, ascribed to God, the father.

L. 13—17. David now takes up the word. ‘Jehovah’ (says he to the father in Heaven) ‘at thy right hand’ (that is Jesus Christ) ‘shall slay princes in the day of his wrath.’ It was necessary to add this stroke to the portrait, lest the peaceful character of a priest, under which he had just before been represented, should lead some readers to tempt his majesty, and provoke his resentment.

L. 18, 19. The first seventeen lines speak of Christ, as a high priest, and as a conqueror: wherefore, to guard against any false notions, that might be formed of him, as a temporal prince, it is added, that he should neither reign in the pomp of earthly grandeur, nor overcome by the force of the sword. He, to whom all power and authority are given in Heaven and in Earth, shall not have where to lay his head. He shall drink not of wines, brought from afar, but of

the brook, that gurgles by:

and therefore, not because of his power and authority, but because he humbled himself, he shall be crowned with majesty. He shall conquer by humility, and be exalted through self-abasement. Phil. ii. 8, 9. Heb. iv. 14, 15 : viii. 1, 2.

PSALM 111.

L. 1—9. THE works of Jehovah surpass the reach of human discovery, but are yet searched and explored with delight by all the members of his church : for, if they are too great to be understood, they are also too great to be forgotten.

L. 10—13. Those, who fear Jehovah, have had a sample of his power in times, that are past ; and a time will come, however to many it may seem to be distant, when God will avenge his saints, and the heathen will perish out of the land.

L. 14—20. The prophecies of scripture are an imperishable memorial of the truth of God. They remain the same before and after their accomplishment, and shew, that with him the first and the last are one, and that his word is stedfast, as history.

L. 21—23. Perishing sinners cannot be brought to love God, till they have first feared him ; and, however that wholesome fear may eventually yield to the overpowering influence of love (1 John iv. 18.), the value of it is inestimable, and, when the thing itself is no more, when fear shall be swallowed up in hope, and hope lost in enjoyment,

Its praise shall evermore remain.

PSALM 112.

L. 1—19. This psalm contains a description of the character of a true servant of God, and of the blessings, promised to him in Heaven and Earth. His character is discriminated by these peculiar features, first, that he fears Jehovah, and reveres his behests, secondly, that his heart is kind, compassionate, and true, thirdly, that his is not an indiscriminate or inconsiderate bounty, but at the same time lavish and discreet, and, though generally extended to all the poor within his reach, is yet proportioned to his means, and bestowed with a due regard to the claims of his family and others, lastly, that in this and every part of his conduct he proceeds not on fluctuating emotions, but on fixed principles, because his heart rests on Jehovah. Such being the character of a true servant of God, it is a most appropriate blessing, pronounced upon it, that notwithstanding any diminution, which his property may undergo from the exercise of a judicious liberality,

Earth's richest blessing on his sons shall rest.

This promise however must not be measured by worldly expectations, which look to rank and station, as elements in prosperity. That man is considered to have honour and wealth enough in scripture, who is respected by his neighbours, and is able to command the necessaries of life without much anxiety or apprehension : and this privilege is conveyed to the righteous and his family, while they continue righteous, by the especial promise of Jehovah : and he would have them in return to be without carefulness.

Phil. iv. 4—6. 1 Pet. v. 7. In the same way, when it is said—

‘The memo’ry of the righteous shall endure,’—

we are not to dream of posthumous fame, and glory among the nations. The memory of a righteous man endures sufficiently, if it be cherished by all, who knew him : and to this extent the anticipation of it may gratify him without pride, and be welcomed, as a part of his reward.

L. 20—22. The condition of the righteous is dwelt on with delight. The destiny of the wicked is summed up in a closing triplet. Yet it contains some striking particulars, as, that his sufferings will be increased by his envy of the righteous, (Luke xiii. 28), and will arise in part from the disappointment of hopes, frustrated by the destruction of their objects.

PSALM 113.

L. 1—8. THIS declaration, made at a time, when the knowledge of the true God was confined to a single people, implies a conviction, that at some distant day the fear and the love of God would overspread the earth, and the Lord’s praise and his greatness be alike universal.

L. 9—14. The psalmist now adduces two specimens of the Lord’s mercy, often realized amongst the descendants of Jacob. Of the first Joseph, Moses, Aaron, Gideon, Saul, and David himself afforded memorable examples. The second was illustrated in the cases of Sarah, Rebecca, Rachel, the wife of

Manoah, and Hannah. But these two particulars, thus exemplified by repeated facts in Jewish history, are susceptible of a more enlarged application to the mercy, since extended to the degraded and unfruitful gentiles. God has of lifeless stones raised up children unto Abraham, and, lifting the idolater out of the dust, and taking the heathen from the dungeon, has deigned to place them with

The princes of the people of his choice.

So too the Hebrew church was, as a wife, received into peculiar favour during a period of two thousand years, while the gentiles were rejected, abandoned, desolate in respect to spiritual privileges, and barren in regard to all those fruits of holiness, which can only be produced through the union of God to his church. But now, God having been graciously pleased to fetch home his banished one, the repudiated, desolate, barren church exhibits a much more numerous offspring than that, which had been acknowledged from the beginning. Isa. liv. 1.

PSALM 114.

L. 1—4. THE name of God is not mentioned in the introductory part of this psalm. But, the mind of the writer having been long occupied in the devout contemplation of him, he refers to him at once in a pronoun, and says,—

‘Judah became his honour’s glist’ring fane,
‘And Israel was the centre of his reign.’

As Egypt and the foreign land mean the same place, and Israel and the house of Jacob the same people, so by Judah and Israel in the second couplet the whole of the twelve tribes are alike designated, the tribe of Judah being singled out from the rest, as proper to represent the whole. 1 Chron. v. 2. Accordingly during their long wanderings the people of Israel were the glistering fane of Jehovah, because his glory resided visibly in the midst of them. They were also the centre of his reign, because to them his laws were addressed, and he exercised over them a particular providence, directing them in their movements, and appointing all their officers, commanders, and judges. During forty years the church and kingdom of God was to be found only in that small and barren wilderness, which is almost wholly intercepted between the two horns of the Red sea.

L. 5—8. Though the world and its princes knew not the Lord's people, yet, when they came forth from Egypt,

With parting wave, to see that sight, the deep
Stood, wond'ring.

They were also forty years afterwards conducted into the land of their inheritance in a manner equally miraculous. Jos. iii. 14—17. Nor were these all the wonderful attestations, which the Lord gave to his chosen people. Even during their abode in the wilderness, while they were encamped before Horeb,

The mountains frisk'd throughout the land, like rams.
The hillocks gamboll'd, like disporting lambs.

Ex. xix. 18. Such extraordinary manifestations did the Lord at this time afford of his presence with the

people of Israel, that inanimate Nature felt his presence, and ministered to his chosen people, just as afterwards, when the Jews rejected their saviour, and even reviled him upon the cross, Matt. xxvii. 51, 52.

L. 9—16. When the psalmist has asked in an ecstasy, as it were, of triumph—

‘What drove thee backward, trembling deep?’—

instead of furnishing a direct answer, he apostrophizes the conscious land, and bids it tremble, because the Lord was still present with his people. The goodness of God to his people is here and elsewhere alleged, as a reason, why they should fear him. Psalm cxxx. 4. Luke i. 50.

PSALM 115.

L. 1—4. THE name of God is distinguished from every other by his union of mercy, which can only be extended towards offenders, with truth, which demands their punishment. 1 John i. 9.

L. 5—20. The pretended gods, whom the heathen worshipped, were represented by themselves, as vindictive, capricious, lascivious, and stained with many vices: and such as was the character of the objects of worship, became also that of the worshippers; for the constant contemplation of any object and familiarity with it is productive of resemblance. Hence on the other hand the contemplation of a pure and holy God may be expected to produce advancement in purity. 1 John iii. 2. This shews the importance of christian truth not only in raising our minds to a

perfect standard, but in gradually transforming us to a conformity with the standard we contemplate.

L. 21—28. The peculiar blessings of the house of Israel have since been extended to christians, who are now the true Israel of God ; in propheticall allusion to which perhaps, disclaiming the narrow boundaries, within which the grace of God was for a while confined, the psalmist attests, that

‘ He o’er Heav’n’s Heav’n maintains his awful state,
‘ But leaves our feeble race on Earth to rest.’

L. 29—32. This concluding stanza does not import, that the souls of men are mortal, or that they are unemployed after death in the service of God. The meaning is, that there is a duty, incumbent on the living, which the dead cannot discharge, that the future state cannot supply the wilful omissions of this, but that the work of praise, which we have to perform, must be entered upon here : and the psalmist calls on the servants of God to discharge it.

PSALM 116.

L. 1—4. THE answer of God to former prayers may well encourage us to call upon him in future ; and his past deliverances entail upon us an endless debt of gratitude.

L. 5—13. Sorrow and danger and above all the fear of death are powerful advocates for religion. We cannot willingly suffer ourselves to sink into the grave without an effort to reach that hallowed treasure, which lies beyond it : and it is a wonderful

instance of the forbearance and longsuffering of our maker, that he condescends in some instances to accept this tardy repentance.

L. 14—19. There is an exquisite content, a heavenly rest, compared with which, the earthly rest of the body is but uneasy restlessness, which follows a conscientious adherence to the word and will of God. 1 John iii. 21. David in returning to that state of repose speaks, as one translated to those happy mansions, where there is no more death, neither sorrow, nor crying, because there is no more sin.

L. 20. Out of the abundance of the heart the mouth speaketh. Whatever feeling has got possession of the heart, the mouth will not be slow to utter it. Acts iv. 20. Rom. x. 10. 2 Cor. iv. 13, 14.

L. 21—23. The psalmist was tempted by distress to distrust the promise of God; and, though that promise had been made sure to him by the word of various teachers, he chose to believe

All are deceivers or deceiv'd,

rather than so great a deliverance possible.

L. 24—29. Religion is a system of receiving. God, the father, the son, and the spirit, is its author, conductor, and finisher. By grace we are called; by grace we are saved; and by grace we stand: and all, who partake of it, will carefully receive those means of grace, by which it is usually communicated. The cup of salvation among the Jews was the cup, which was received by those, who sacrificed together, calling upon the name of Jehovah. The cup of salvation among christians is the cup of the new testament in Christ's blood, which was shed, as the blood of the true atoning sacrifice, for the remission of sins. As

this psalm is appointed for the use of women after recovering from childbirth, it reminds them of their obligation to take the first opportunity, after they have been churched, to receive that cup of salvation.

L. 30, 31. It costs him much to slay him ; and, though justice requires it of him, he redeems him from the brink of the grave again and again, before he will suffer him to descend into it. All, who have seen death before their eyes, and been raised up from it, ought to feel, how truly it is said of their maker, that he desireth not the death of a sinner, but rather, that he should be converted, and live.

L. 32—41. This will be the language of the heart, when subdued by a sense of past suffering, and brought to an acquaintance with its maker. Neither will it be casual, or transient. Gratitude appears to most advantage in a reformed and sanctified conversation ; and therefore the psalmist says—

‘ I am thy slave, by mercy won,

‘ Thine, Lord, by birth, thy handmaid’s son.’

PSALM 117.

FROM the midst of an exclusive dispensation David, not satisfied with inviting his brethren of the house of Israel to rejoice in the distinguishing goodness of their redeemer, calls with the voice of prophecy on the silent succession of generations, then unborn, and on kingdoms, not yet invited into the covenant of their redeemer, to join the congregation of his worshippers, and to praise Jehovah.

PSALM 118.

L. 1—8. DAVID on his accession to the throne of Judah calls first on all Israel, then more especially on the children of Aaron, and lastly, as if in anticipation of a more enlarged dispensation, on all saints, who are true to Jehovah, to acknowledge the grace of the Lord, and confess,

That his mercies shall ever endure.

L. 9—16. Having acknowledged the present and abiding mercies of Jehovah, the psalmist is led to review his past deliverances, and, comparing his present greatness, brought about without human help, with the low estate, from which he was raised originally, and the still lower condition, to which he was reduced afterwards, affirms, that

In Jehovah 'tis wiser by far to confide,
Than in man any faith to repose.

L. 17—26. The next survey, which David takes, extends to the neighbouring states and their princes, who watched his exaltation with jealousy, the Philistines, Edomites, Moabites, and other nations, who enclosed him on every side, and conspired from time to time for his destruction. But that confidence in the protection of his saviour, which had emboldened him to encounter Goliath in the name of the Lord of hosts, prompted him now to say—

‘ All nations enclose me, whom yet I will bring
‘ In the name of Jehovah to dust.
‘ They enclose, they oppress me. But I in the name
‘ Of Jehovah their armies will slay.’

L. 27—32. The psalmist breaks off the expression of his reliance on the divine promises by an apostrophe to Saul, whose malice was now put to rest in the grave, not by any effort of David's, but simply, (see 1 Sam. xxvi. 10), because

Jehovah asserted his right.

Every secondary instance however of the divine goodness leading David to the source of all hope and comfort, he turns aside from Saul, and expresses his joy in Jehovah, not merely as the deliverer from his enemies, but as the author of his salvation.

L. 33—40. David counted himself then to live in earnest, when he experienced the fulfilment of the divine promises; and he reckoned among his mercies the correcting hand of the Lord in chastising his sin, when he fled to Achish, and on other occasions, while yet he spared him from that death, which he had justly merited. Isa. xxxviii. 16.

L. 41—48. The doors of the tabernacle are called the portals of righteousness, because they led to the mercy-seat, by which the atonement of the saviour was symbolized, The holy psalmist however looks beyond the means to the saviour himself, who instituted them. He indeed is the stone, which the builders disdained to employ, but which yet became the support of the building: and in this respect David was a type of him, having been driven by persecution out of the coasts of Israel, before he became its king. This introduction of the name of the saviour under the figure of a corner-stone in the building of God is managed with a most gentle transition, it not being obvious at first, whether David himself or his great antitype, is intended.

L. 49—56. The approach of the saviour is distinctly announced by the prophet in the name of Jehovah : and yet, when he actually came, that name was denied him, and he was crucified for assuming it. Nevertheless his ancient people will one day receive him in that character, with which their own prophets had invested him long before his arrival. The day of David's exaltation is called the Lord's day. The day of the Lord's resurrection was his day. Rev. i. 10. And the day of his millennial advent is his day ; Ps. cx. 3 ; till which time, he says to the Jews—Luke xiii. 35.

L. 57—60. The saviour, whose approach is descried as it were, from the house of Jehovah, is soon after discovered, as the lamb of God, which taketh away the sin of the world ; and the psalmist, who knew the importance of that great sacrifice, is moved to say on his prophetic apprehension of it—

‘ Oh, bring ye the victim ! Forbid its retreat !
 ‘ Its limbs to the altar unite ! ’

This is language, which, except as moved by the holy ghost, he could not utter with propriety. But he, who gave his only begotten son for the salvation of the world, gave to the psalmist the spirit to value at its right worth the merit of his inestimable sacrifice, and to look forward to it with a sentiment, unlike the fatal tenderness of Peter, which met with a rebuke from his master. Matt. xvi. 22, 23.

L. 61—64. The sense of this unparalleled mercy leads to a closing acknowledgment of the Lord's essential Deity, and of his ever enduring goodness in consenting to a sacrifice, which ought ever to secure human gratitude and obedience.

PSALM 119.

L. 1—4. This psalm appears to a superficial observer to consist of nothing, but a series of commonplace observations, which every believer in revelation must admit. But a closer inspection of its contents will convince us, that all its declarations imply a high rate of religious attainment, and can only be made with sincerity by those, who have felt the power, and are actuated by the vital spirit of the gospel. Indeed, trite as the sentiments in this psalm may appear, few even in these days of diffused christianity would be found, if left to themselves, to answer the question—Who are the blessed?—to the same effect, or by a sentiment equally correct with the first stanza of this psalm. If further the question be asked—Who are meant here by the pure and the just?—, the description of persons, that is intended, may be gathered from the inspired writer's own explanation, from which it appears, that in his sense of the phrase the pure are they,

Who love Jehovah's word,

and the just those,

Who wholly seek the Lord.

L. 5—8. To be purified from evil is a negative quality. To observe all his behests is positive obedience. And the same character will be distinguished by both marks: for

they his truth pursue, who ne'er
From his direction swerve.

This statement therefore is not merely explanatory, but descriptive, and conveys the doctrine, that they,

who never swerve from his direction allowedly or presumptuously, are the persons, who will also pursue his truth to all its practical consequences.

L. 9—16. The true servant of God sighs after perfection. He is sensible, that, until he can serve God without shame or fear, he cannot have perfect peace, or enjoy that happiness, which is designed for him. Yet he feels, that, unless God be with him, he is so far from advancing towards perfection, that he cannot maintain his integrity: and therefore he says—

‘ Lord, do not thou withdraw !’

L. 17—20. The word of God is alike the guide of youth and of age, being qualified to control the passions of the one, and to govern the pursuits of the other. But it will effectually answer these purposes to those only, whether young or old,

Who wholly seek the Lord.

L. 21—24. The commandments of God are useful, to warn us against sin. But the heart of a sinner never withdraws effectually, at least from every sin, till Jehovah himself becomes the teacher, and impresses his sacred laws by the powerful operation of his holy spirit upon the conscience.

L. 25—28. Though all reasonable men may acquiesce in the truth of God, when it is made known to them, none will be really anxious either to explore or to diffuse it, but those, who take such pleasure in his testimonies, as to regard those sacraments and other institutions, which attest his faithfulness and grace, with more delight than power, wealth, or fame.

L. 29—32. The commands of God should be our constant study. But, as we cannot take delight in

these, except, as we feel, that we make some proficiency in observing them, our attention is called to those ways of God, through which we are trained to the observance of his commandments, and to the attainment of the blessings, decreed to the faithful.

L. 33—36. We need to be both disposed for the service of God, and enlightened to understand it; and it is only, when the heart is so disposed and enlightened, that the spiritual wonders, which are treated of in his word, are truly disclosed to us.

L. 37—40. The servant of God acknowledges himself a pilgrim here; and, while he perceives the commands of God to be both just and good, he is constrained by the love of Christ to pursue his precepts with a joyful and thankful spirit. 2 Cor. v. 14, 15.

L. 41—44. The curse of God rests upon human apostasy, which none are so liable to incur as the proud: and the ways of God are our only effectual preservative from shame and grief.

L. 45—48. When those, who love the law of God, are accused falsely, their legitimate resource is not in recriminating upon others, or vindicating themselves, but in studying with closer attention the commands, which share their obloquy, and drawing

Comfort and counsel, joy and aid

from their infallible direction.

L. 49—52. The sentiment of Abraham must occasionally affect every devout spirit, when engaged in prayer. Gen. xviii. 27. The consciousness of sin ought to bow our spirits to the dust, whenever we confess our offences: and yet in answer to the vows of a penitent there is no blessing, which he may not expect. Even grace and glory are not beyond the

reach of persons, whose original title and description is dust and ashes. Psalm lxxxiv. 11.

L. 53—56. As in all circumstances a religious man is desirous of divine direction, so in distress of soul he seeks comfort from the word of his God.

L. 57—64. The more a disciple of the saviour studies the divine word, the more he feels the want of grace, to keep him in the truth, and deliver him from that captivity to the power of sin in his members, which hinders him from running with perseverance the race, that is set before him. Hence, as he grows in grace, he grows in prayer, and feels the burden of sin, in proportion as he becomes released from its power. Rom. vii. 22—25. Heb. xii. 1.

L. 65—68. A divine teaching is necessary even to interpret the Mosaic laws in that spiritual sense, in which they were intended by the divine lawgiver. Rom. vii. 14. How then shall a mind, which is naturally carnal, understand that, which is spiritual, unless the spirit of God teach him? 1 Cor. ii. 11. But merely to comprehend the true scope and spirit of the commandments is not the whole object of the psalmist's petition. It were better unknown, than known, and not obeyed: and yet this too can only be performed by divine teaching. 2 Peter ii. 21.

L. 69—76. The two paths, which divide the attention of mankind, are the path of God's commandments, and that of unjust desire. From this latter proceed all the vices, forbidden in the decalogue; for, if it were not, that the things of this world are desired, we should not be disinclined to the things of God. Hence arises the perpetual enmity between the paths and precepts of God, and the maxims and devices of the world. 1 John ii. 15.

L. 77—80. The rebuke, which David feared, was that of forsaking the law of the Lord (1 Tim. iii. 7.) : and, because he found himself prone to that danger, he adds—

‘ Lord, heal my soul’s disease !

‘ I find something within me, which keeps me from
‘ the mark in view ; and I now pray thee to heal the
‘ disease, which indisposes me to thy statutes.’

L. 81—84. David here particularizes some of the blessings, to which he had alluded in general terms, and specifies the mercies of salvation, as those, which he chiefly sought from the word of God.

L. 85—88. Those, who explore the statutes of God, will have much to seek in them still, and, finding their appetite grow by what it feeds on, will continue to seek the hidden beauty and excellence of the divine law

For ever, evermore.

L. 89, 90. In a state of nature we are very far from being at liberty. Even when the judgment is convinced, that we are doing wrong, we do wrong in spite of judgment, and cannot help doing that, which we allow to be neither right, nor good. But, when by the gracious operation of the holy spirit the devices of our heart are changed, we are delivered from the law of sin, and pass under a new and better dispensation, in which if we continue, we shall feel the benefit of our lord’s declaration—John viii. 31, 32. James ii. 12.

L. 91, 92. Every servant of God ought to be ready with a confession of his faith, and willing to maintain it, though he were summoned before kings. Acts iv. 20.

L. 93—96. They, who have the commands of God fixed in their hearts, will fondly

stretch their longing hands,
To reach his loftier will,

as something, placed indeed above their reach, but yet too much loved to be despaired of.

L. 97—100. It is not possible to study the word of God with a sincere desire to profit by it without being spiritually enlivened by its instruction, and longing for greater holiness, that we may realize its promises.

L. 101—104. What obloquy and contempt does he, who lives for Heaven, often meet with from those, who live for the world! Nevertheless he appeals from this harsh treatment to those judgments of God,

Which never pass away.

L. 105—108. The contemplation of the amazing distance between man and his maker must dispose us not to be afraid of man, but for man: for a day will come, when they, who threaten others, shall be themselves punished. Then shall the servants of the Lord rejoice: for the same word, which cheered their pilgrimage on Earth, will prove their reward in Heaven.

L. 109—112. Many, whose minds have been cultivated, find in philosophy, history, or science subjects for high musing, which elevate them for a time above sordid appetites or selfish occupations. But there is nothing in philosophy so capable of elevating, enlarging, and purifying the mind, as the study of the righteous judgments and everlasting laws of God.

L. 113—116. When the heart is softened and subdued by grace, it becomes desirous to do the will of God, and, feeling its impotence for the accomplishment of that purpose, directs its prayer with much humility to the author of all its blessings.

L. 117—124. He, who is really intent on forsaking evil, that he may follow the righteous ways of the Lord, will make speed to accomplish what it is the object of his heart to attain. Procrastination shews, that he would rather escape from its constraint, than yield to its direction.

L. 125—128. 1 John iii. 14. It is the great evangelical test of belonging to the family of God, to love all the members of that family. When we can prefer that relation above the connexions of nature, we have caught something of the spirit of Christ himself, the head of the family. Matt. xii. 49. 1 John iii. 14. This disposition moreover quickens our discernment of those proofs of heavenly love, with which the earth teems, and strengthens our desire of knowing all his will, that we may conform to it.

L. 129—132. The experience of God's providential care, which is vouchsafed to his people, strengthens their faith in his promises, and continually leads them to value his saving truth.

L. 133—136. Correction is gracious, and is administered in mercy, when it leads the thoughtless sinner to fulfil the word of God.

L. 137—140. So insensate are the children of this world, that they are never able to satisfy themselves, that persons, who are actuated by a pure spirit of benevolence and piety, are not their enemies at heart ; and they are thus maliciously prompted to plot their ruin. See 1 Sam. xxiv. 9, 11, 17, 18. xxvi. 18, 21.

L. 141—144. The Lord's true servants rejoice in their past afflictions, because they have made them more perfect in the knowledge of God ; and, that they entertain a greater affection for his statutes than for treasured gold, will appear, whenever they are

tempted to forsake them by the allurements of unworthy lucre.

L. 145—148. Mankind are held guilty in scripture, Rom. i. 21. They know, that they were created; and therefore they know, that they are not their own; and they ought to say to their maker, if they know not his will—

‘Teach me thy laws to see!’

L. 149—152. The judgments of God are always just, and to the godly always beneficial. Psalm xcvii. 11. cxii. 4. 1 Pet. i. 6—8.

L. 153—156. The food of God’s own people is his word. They live upon it. They pine, when it is withdrawn. They thrive by its abundant supply. Hence the will of God becomes their peculiar delight; and they are contented to refer to the divine judgment the case of others.

L. 157—160. True religion is not a solitary, but a social dispensation; and yet it is so far personal, that each individual member of the church must cleave to the commands of God for himself, that he may not be put to shame, when he mixes with the congregation of believers.

L. 161—164. The faithful student of the divine word looks beyond it to the grace, which it reveals.

L. 165—172. Acts xvi. 23—25. The persecution of David by Saul improved his experience in the laws of God, so that by keeping them he found their excellence, and learned to rely on the help of his redeemer.

L. 173—176. If there be any thing apparently presumptuous in the first distich of this stanza, it is entirely obviated by the prayer in the second.

177—192. The power and wisdom of God, manifested in the creation of the universe, should have the effect of rendering us solicitous to know the laws of so beneficent and almighty a being; and, when we observe, how even inanimate things obey his appointment, we should naturally be ashamed of being an exception to the good order of creation. But it is not, till the mind has been brought to a state of entire devotion to his will, that it feels the necessity of his salvation in order to perform it. Then, being led by his truth, and thus preserved from the snares of the devil, it finds in his commandments a guide and a support,

When all things else decay.

L. 193—200. Proficiency in the divine life is not always the result of instruction; and although the language of Elihu, Job xxxii. 7. is just, many a youth in religion has surpassed his teacher by exceeding him in affection to the truths, which he has been taught.

L. 201—208. The beginning of practical religion consists in departing from evil. Compliance with the divine rules is a second, and more direct step in religious obedience; after which the contemplation of the divine decrees, which predestinate the people of God to eternal life notwithstanding their unworthiness and infirmity, becomes daily more sweet, and evil ways of every description more offensive.

L. 209—212. The use of a lamp or light is to enable us to see our way. It will not hinder us from wilfully turning out of our road. But it will shew us the course, which is straight. So the word of God

will not hinder us from wilfully transgressing the law of holiness. But it will shew us the path of safety. They, who swear in the solemn vow of baptism never to turn aside from God, are obliged in pursuance of that deliberate purpose to make use of his word, as a lamp, and a light. In every difficulty they should apply to it for guidance ; and they will find in the written word a direction, that makes plain their way before them.

L. 213—216. ‘ Revive me by thy word, and sanctify my distress, that it may dispose me to offer freely that, which may tend to thy praise ! ’

L. 217—220. ‘ I look upon life as a thing, over which I have no control ; and, though some would use this, as an argument for enjoying themselves now, lest to-morrow they die,

‘ I ne’er

‘ Would fain thy statutes break.’

L. 221—224. ‘ Thy words are my soul’s delight. How then should I forget or slight them ? ’

L. 225—232. The objects of the psalmist’s hatred were all vain thoughts. The language of the dissolute, the schemes of the profligate, the imaginations of the infidel were distasteful to him, their pleasures loathsome, their thoughts odious, as tending to disqualify him for those pure delights, to which he aspired in dependence on the grace of his redeemer.

L. 233—236. The law of God deserves our love, and would command it, if our affections were under proper control : for it is all summed up in one word ; and that word is love. If any thing further were needed to attach us to a law, so altogether lovely, it would be found in the contrast of those, who neglect

it, and who are therefore trampled on, as the psalmist tells us, by the merited scorn of the almighty.

L. 237—240. Offenders are compared to dross, a thing only noticed, when it disappoints the expectations of those, who looked for a better material. Such will be the fate of the wicked at the last day: and hence all, who seek the favour of God, prize the tokens of his favour, which are afforded in his word and sacraments. They muse upon his judgments with terror, when they think upon Hell, with surprise, when they reflect on Heaven, and on the frail creatures, by whom it will be inhabited.

L. 241—260. During David's long flight from Saul, it was his aim to pursue not the safe and expedient, but the just and right. Amidst his expectations of a temporal kingdom his heart was set on the statutes of his God. He valued his word, prized his judgments, studied his laws, and sought new life from the observance of his words.

L. 261—268. The gift of the holy ghost is the commencement of the new or heavenly life; and the possession of it qualifies for every other.

L. 269—276. In proportion as a person is renewed by the grace of God in the spirit of his mind, he becomes affected with serious concern

To see his laws transgress'd,

while yet he rests upon the tokens of his love with unbounded trust, and cleaves to them with delight.

L. 277—288. David, when he was in tribulation, was often despised by men, yet found the energy of a divine life communicated to him, while he maintained the truth of his saviour, and laid hold on the tokens of his love.

L. 289—292. We cannot fail to be struck with the earnestness, with which the sacred writers cultivated communion with God. Their expressions often imply an intimacy with the divine dealings and government, to which few have attained even among christians. The psalmist's language,—

‘ With my whole heart, I cry ’—,

imports an intensity of desire for the attainment of the object pursued. A man, whose life is threatened, or whose house is on fire, cries with his whole heart for assistance. He knows, that his all is at stake ; and accordingly he spares no exertion of voice or body, but cries aloud for help. Such was the feeling of the holy psalmist, when he applied to Jehovah for grace to know and to fulfil his law.

L. 293—296. When the whole heart is engaged in the pursuit of any object, that object will naturally present itself to the mind at all times. It will occur to it, when the thoughts are disengaged from other objects, and occupy its attention spontaneously. Ps. lxiii. 6 : cxxxix. 18.

L. 297—308. The psalmist, though harassed by persecution, yet, when he entreats the Lord to undo his heavy chain, couples a prayer for the renewal of his soul with that for the redress of his grievances.

L. 309—320. A saving knowledge of the love of God will make a man cleave to his word with unspeakable affection, while sinners, who forsake his word, know not his love. 1 John ii. 5.

L. 321—328. We see here the secret of that delight, which David experienced in the law, word, and command of Jehovah. He was a man of prayer. He yielded worship to his maker seven times a-day.

That is, continually : for seven is a number, expressive of an indefinite quantity. He lived in a habit of prayer. His mind looked up to God continually. He feared his judgments, relied on his promises, and learned to glory in his law as much as others did in their hoarded treasures.

L. 329—332. Here is the essence of true religion, to love the law of God, to be led through the influence of his sanctifying spirit to make his will our own, and thus to attain the rest of his salvation.

L. 333—336. As we walk religiously not by sight, but by faith, it is one of our highest privileges to discern the Lord's tokens, and watch the faithful signs of his presence, afforded in his word and sacraments, as well as in the manifestations of his providence.

L. 337—340. It is peculiar to the prayer of faith to seek an answer not according to our own wishes, but according to the word of promise : for the prayer of faith relies on the faithfulness of God to his own word for an answer.

L. 341—348. The true servant of God is not contented to begin well, or to walk in the right direction. He seeks ever to know the laws of God more and more, to perceive more distinctly, fully, and particularly the rectitude of all his rules, as well as the almightiness of his healing mercy.

L. 349—352. David at the close of all his prayers and professions in this psalm confesses, that he has strayed, like the sheep he had been used to guide, and that, when he strays, it is idle for him by his own skill and industry to seek God. He must be sought by him ; or he could not be reunited to the fold. Isa. lxx. 1.

PSALM 120.

L. 1—4. **THE** author lived amongst persons of a perverse and contentious spirit. He proposed peace.

They girt themselves for war.

Thus he was in trouble with none, but the Lord, to help him : and to him he referred his cause.

L. 5—8. Falshood ends in torment ; and the arrows of detraction fall back on the detractor. Luke xvi. 25.

L. 9, 10. Mesech and Kedar were situated in heathenish countries far from the land of Israel, and are here used, as a figure, to shew the character of the persons, among whom the psalmist dwelt. Calumny and detraction, as he here insinuates, degrade a holy people to a level with heathens, and prove them to be as far from godliness as those, who dwelt in Kedar, and as great strangers to the faith as the pagans of Mesech.

L. 11—14. See 1 Pet. iii. 14, 16.

PSALM 121.

L. 1—4. **THE** first couplet of each stanza in this psalm was uttered by one band of singers, and the second by another. Mount Zion, where the ark was stationed, was the throne of God upon Earth. There was the shechinah, or visible emblem of his glory ; and thither were the eyes of his faithful people directed, that they might gather some indication of his will. Yet David acknowledges, that his view in

looking thither was not any superstitious expectation of benefit from the tabernacle itself, or from the mere ritual ordinances, which were practised before it. His prayer was to the lord of all, who placed his glory upon the tabernacle.

L. 5—8. The second person is used, this being probably an address of benediction from David to Solomon before his death. Yet the introduction of the name of Israel is, as if he had said—‘ The promise ‘ is only applicable on condition of thy really belonging to the Israel of God. If he keepeth thee, ‘ it is, because he keepeth Israel : and consequently ‘ thou must be an Israelite indeed in order to share ‘ in his protection.’ Ps. lxxiii. 1. Rom. ix. 6.

L. 9—12. In hot climates the state of the air is often alike unfriendly to health in the heat of noon and in the dews of the night. But in this stanza the divine saviour is proposed to us, as a shelter from both, from the noonday sun, which is an emblem of the wrath of God, and from the midnight vapour, which may represent the polluting influence of a world, lying in wickedness. He delivers us both from the punishment of past sin, and from the power of present temptation : and he does this by attending on our right hand, which is the unguarded side of an armed warrior, and thus saving us from the arrow, that flieth by day, as well as from the terror by night, nay, even by receiving in his own innocent breast the shafts, by which we must otherwise have been wounded. Isa. liii. 4.

L. 13—16. These promises are applied by saint Paul to his own case by an act of faith, 2 Tim. iv. 18 : and they are delivered in the singular number, to appropriate them to every believer.

PSALM 122.

L. 1—8. THE glory of ancient Jerusalem is commended by the psalmist, as uniting on various solemn occasions the scattered bands of Israel. This must have been peculiarly felt by David, when he returned to it after his flight from Absalom, and beheld his offending subjects reunited under his sceptre. Accordingly the unity of civil government is here commemorated in the eighth line, and the unity of religious worship in the sixth and seventh.

L. 9—14. These were natural sentiments of affection, animated by devotional gratitude, on the sight of that capital, from which its king had been banished. But the climax of the psalmist's delight rests on the house of Jehovah.

PSALM 123.

THE closing lines of this psalm paint most affectingly the contempt, mockery, and misuseage, under which the restored Jews groaned after their return from Babylon; nor can any comparison more suitably describe the direction of many hearts to one centre, than the silent watchfulness of an array of eastern slaves, looking to their master or mistress, to receive the least hint of direction. Happy will it be for the church of God, when the eye of all its members shall be thus uniformly lifted up to him,

who dwells above the sky.

PSALM 124.

IN acknowledgment of the deliverance of the Israelites from the invasion of Sennacherib, this short psalm describes both their condition, when the snare of the invading army had encompassed them, and the manifestation of almighty succour, when Jehovah fought for his people.

PSALM 125.

L. 1—5. Amidst the changes, which befel the people of Israel, mount Zion remained, a cheering symbol of the perpetuity of the love of Jehovah to the tribe of Judah, presenting a contrast by its permanence and stability to the changeable character of the revolting tribes, which chose them kings and priests of their own mind, and put them down at their pleasure.

L. 6—13. So long as the people of God continue true to their principles, they are secure in his protection. *Exod.* xxxiv. 24. How many miseries were entailed upon the revolting tribe by that ambitious counsel of Jeroboam—*1 Kings* xii. 26—28! *Jonah* ii. 8.

PSALM 126.

L. 1—8. DURING seventy years the land of Judæa had lain desolate, the city and temple of Jerusalem in ruins, and the people carried into captivity.

2 Chron. xxxvi. 22, 23. On that joyous occasion the holy psalmist describes the feelings of the people, when a proclamation, being made, so far beyond all that they hoped for, seemed to them rather a dream than a reality.

L. 9, 10. Great as was the help, already received, there was still reason to pray in reference to the vast number of the descendants of Israel, still lingering in Assyria, Chaldæa, and Egypt—

‘ Jehovah, let our ransom’d hosts o’erflow,
‘ As southern streams o’er Egypt sweep!’

The substance of this prayer therefore is, that the restored Jews may no longer be a scanty minority, but that they may come down in a fuller stream, and reoccupy their ancient inheritance.

L. 11—16. The writer represents the returning Jews of that day, as a seed, of which the harvest will appear hereafter. **Jer. l. 4, 5.** These prophecies relate to that future period, when Judah and Israel shall return together, when they shall seek the Lord, whom their fathers have crucified, and weep and mourn for the sins of their youth, but yet, being reconciled to God, and converted from unbelief, shall come to Zion with joy, as the harvest of God. The maxim however is general. The ministers of the blessed gospel are frequently compelled to sow in tears. **Jer. ix. 1.** Even a private christian may be too often said to sow in tears. The power of sin within and the force of temptation without are such, that he can only hold the high hope of his calling in weakness and in fear and in much trembling; and, like the Jewish builders, he will weep at the poverty and imperfection of the temple, which he is

endeavoring to rear to God. To such persons what comfort is conveyed in the assurance—

‘ Then shall his people, though in tears they sow,
‘ In joy and grateful triumph reap’— !

If ministers see little fruit from their labours, if they mourn over some, who decline from grace, and others, who hate to be reformed, still they need not be discouraged, if they are scattering good seed. Isa. lv. 10, 11. Hos. x. 12. Luke vi. 21. Gal. vi. 7, 8. This prediction will also be verified in the son of man himself, the true sower of the word (Matt. xiii. 37.), who, while dropping good seed in the furrows, wept, as he went, for the folly, ingratitude, and misery of the souls he came to save. But he also doubtless

Shall see them soon a plenteous harvest yield,
And lade his arms with golden sheaves.

PSALM 127.

L. 1—4. THE occasion of this psalm was the promise of God to David in 2 Sam. vii. 11. That promise implied, that David’s family should not be destroyed or deposed, as Saul’s had been, but should remain the royal family of Israel for ever. 2 Sam. vii. 25—29. But the promise of the Lord went to preserve not only the race, but the city of David. 2 Kings xix. 34. Jer. xvii. 24, 25. Yet, when Jerusalem became full of iniquity, the Lord refused to guard the place of his choice; and it was soon found, that

The watchman woke in vain.

L. 5—8. The Lord assigns a time for all things, six days for work, and one for rest, the day for active labour, and the night for private meditation; and, when pain, or sickness, or fatigue disqualify for the performance of each duty in its season, the work of patience and submission supersedes the rest, and keeps us still in dependence upon himself. But in all this exercise of our graces the Lord's will is declared—1 Cor. vii. 32. Phil. iv. 6. 1 Peter v. 7. Thus

He gives his saints to sleep.

L. 9—16. The children of a family are every where represented in scripture, as a special gift of God, intended for the comfort and benefit of their parents. That cases too often occur much at variance with this sentiment, cannot be denied. Prov. xvii. 21, 25. xix. 13. The blessing therefore must be understood with a distinction: for Prov. x. 1. The house or family, to be reared with advantage, must seek its blessedness from Jehovah. The children, like Samuel, must be given to the Lord, and taught to serve him from their earliest years. When these preliminaries have been strictly attended to, we need not doubt, that Jehovah will bless a race, thus dedicated to himself. A family of godly persons can never be too numerous; and although happily through the good providence of God their assistance be not now wanted to repel human enemies from the gate of the city, in which their parents dwell, yet is there no fortress, which our spiritual enemy will find greater difficulty in entering, than that of a truly christian family, united in the fear of God and in the comfort of the holy ghost through faith in Christ Jesus.

PSALM 128.

THESE promises are not to be applied personally, but nationally. They import, that, if the people of God revere his laws, they shall be blessed in every relation of life : for then every connexion will be formed on right principles, and the blessing will rest on parents and children alike. This psalm conveys the promises of God on such occasions, which would be fully and universally fulfilled to all his people, if the whole people sought the Lord, and revered his just control.

PSALM 129.

L. 1—8. THE havoc, recently occasioned in Israel by Absalom and Sheba, and before by the Philistines and other neighbouring nations, are here graphically described. The authors of the two last insurrections may be said to have driven a plough over the naked body of their state. But the overthrow of these conspirators was as signal, as their attempts were dangerous.

L. 9—16. With the history of the people of God is contrasted that of his enemies. They seem occasionally to flourish. But,

Like grass, upon the house-top sown,
That withers, ere it grows,

they have no root in themselves. Their prosperity is all superficial ; and in the day of harvest they will

be found but chaff. Rev. xiv. 12. Things are not, as they appear ; nor are they, as they will continue. They, who live by sight, will be disappointed at last, when all, who walk by faith, however they may be harrassed for a time, will find their hopes realized, and their fondest expectations surpassed.

PSALM 130.

L. 1—6. WERE the severity of God contemplated without a sense of the divine forgiveness, the contemplation would harden the offender. But, when his grace in pardoning iniquity is once felt and acknowledged, a sense of gratitude is generated, which, keeps his greatness in view, while it cannot but produce filial obedience. Heb. xii. 28, 29.

L. 7—10. David, when neglected by all the world, and apparently deserted by God, lifted his eye to Jehovah in patient hope ; though yet, while he encouraged his faith with the prospect of the promised kingdom, he mourned the delay of his God.

L. 11—14. David here assures his countrymen, that they serve a merciful God, who is able to effect their redemption from the power of evil, and will in his own good time atone for all their trespasses.

PSALM 131.

THIS psalm appears to have been composed during the time of David's persecutions, when he was in a

manner weaned from the presence of God in the tabernacle, and sighed for the restoration of that privilege, as a weaned infant pines for a return to its mother's bosom : and he enjoins his countrymen to adore their God for ever, keeping themselves, as he had done, within their appointed station, and looking up to him in all things for guidance and blessing.

PSALM 132.

L. 1—11. SOLOMON, having finished the temple, calls to mind that memorable vow of David, to which under God it owed its origin, a vow, made perhaps, soon after he had been anointed king at Bethlehem, and left upon record there so as to become known to his family, after he had ascended the throne. 1 Sam. xvi. 4, 5, 13. 1 Chron. xv. 1. xvii. 1. xxii. 1—5.

L. 12—17. Without a righteous priesthood no good can be expected from the purest church, or the most magnificent temple.

L. 18—23. This promise might seem to have been already accomplished : for Solomon was even then seated on his father's throne. But the mere succession of Solomon, though a signal mark of favour to David, hardly called for the solemnity of an oath, a sanction, never used in scripture by the almighty without some reference to the expected Messiah.

L. 24—27. This declaration reaches beyond the reign of Solomon to the end of time. The purport of it however is conditional ; and, as the only condition was broken, the blessing was never absolutely conferred. Had the posterity of David obser-

ved the law of God, doubtless there would never have been wanting a man of his seed to sit on the throne of Israel. As it was, his descendants reigned for many generations notwithstanding repeated rebellions ; and at last, when their enormities became too flagrant to be tolerated, God deprived them of the inferior and temporary part of his blessing, but yet would not for his oath's sake withhold the more important and eternal. Though from the captivity in Babylon the family of David ceased to reign over Judah till the advent of Christ, yet then the expected deliverer arose from his stock, who now reigns, and will continue to reign over the true Israel for ever.

L. 28—39. The horn of David grew upon Zion, when the splendour of Messiah shone there. He also spread her table with abundance, when he turned water into wine ; and he wrought a miracle on a few loaves and fishes, that he might

satisfy her poor with bread.

Moreover he invested his foes with shame, when he triumphed over their malice in rising from the dead : and his crown still rests upon him, nay, many crowns. Rev. xix. 12. He will accordingly reign yet again in Zion, and gather his ancient people to Jerusalem : and this final victory will, like the former, be signalized by the overthrow of all, who oppose him.

PSALM 133.

L. 1, 2. THE sight of Israel, united before the ark of God, refreshed the spirit of David, and gave him

occasion to descant on the blessings of unity. Our saviour adopted similar language in his prayer for his disciples. John xvii. 20—23. Acts iv. 32. Eph. iv. 1—3. Such unity is indeed a pleasant sight.

L. 3—5. The unity of brethren is compared to that holy ointment, by which Aaron was consecrated to the priestly office, and ordained to propitiate between God and men. Ex. xxx. 22—33. Lev. viii. 12.

L. 6—9. The unity of brethren is further likened to the dew of Hermon on the east of Jordan, or rather to that, which fell upon Zion on the west of it,

On which Jehovah's grace descends,
With hope of life, that never ends.

Of all gifts, bestowed upon man in the ordinary dispensations of Providence, the most refreshing is the dew. Gen. xxvii. 28. Hos. xiv. 5. But the dew, which fell upon Hermon, or upon any other mountain, is not comparable to that, by which Zion was distinguished; for the dew, that fell upon Zion, is the grace of God's spirit, residing in his temple, and producing not fruits or flowers, but

life, that never ends.

PSALM 134.

THIS is one of the psalms, supposed to have been recited in the temple by the bands of watchers, who sang alternately, the first band singing the first half of a stanza, and the second band the remainder. How cheering must have been the voice of blessing

amidst the stillness of night! and how elevating the sound at a distance, when, though indistinctly heard perhaps, it was known to be the note of praise! Thus the choir of watchers were instrumental even at midnight in spreading from the sanctuary

Jehovah's awful name,

while the starry firmament above their heads would remind them, that he, who is the God of Zion, is also the being, who made the universe. Such an act of thanksgiving, when genuine, would promote a feeling of mutual sympathy among his people, who, when they heard one another praising their common God, would be disposed to say to each other—

‘Jehovah bless thee!’

How happy will it be, when this feeling shall prevail among all christians, and thus unite them at once in a common sense of gratitude to their saviour, and a common bond of affection to each other.

PSALM 135.

L. 1—8. THIS is an address to the ministers of God to praise him for that love to his church, which renders his name sweet to believers. Eph. i. 3—7.

L. 9—31. The psalmist after extolling the greatness of Jehovah in Heaven and on Earth, presses forward with more complacency and delight to commemorate that series of marvellous interpositions, by which he had delivered and distinguished his people of Israel. This review of the past dealings of God with his chosen people is called forth by a

miraculous preservation, in which he had recently caused vapours to ascend from the ends of the earth for their deliverance. 2 Kings iii. 9, 17, 20.

L. 32—39. In depicting the folly of idolatry the sacred writer dwells particularly on its infatuating and demoralizing effects in reducing the notions, entertained of the divine nature, to a level with the professed object of worship, and thus depriving religion of its spiritual character.

PSALM 136.

THE tendency of this very remarkable psalm is to shew, that God in all his dealings with mankind remembers his plan of mercy to his chosen people. He does nothing in this world, which he governs by his providence, without a direct reference to that plan of mercy. Deut. xxxii. 8. Even when he scatters potentates, and subverts thrones, when he chastises his children, or punishes his enemies, he remembers that plan of mercy still. He makes all nature bow to the accomplishment of his great work of salvation: and, when nature shall expire in the grand consummation of all things, that plan of mercy shall still outlive the wreck, and emerge triumphant from the ruin.

L. 1—18. The psalmist first specifies one class of the works of God, the works of creation itself, and shews, that even in those works, which were performed, before the mercy, manifest in redemption, was rendered necessary, his peculiar and especial favour towards the race of man was exhibited: for

earth was laid out in such an order, whether the soil upon its surface or the minerals within its womb, or the channels for the sea and for the rivers be considered, as to conduce to his enjoyment; and even those stupendous worlds of light, that become successively visible to his eye, are not contrived without a reference to the advantage, which he may derive from them. Whatever other purposes the stars in the firmament may be designed to answer, one end, which the almighty maker had in view, when he formed them, is revealed. Gen. i. 14—18: and doubtless, great as they are, and filling a space in the universe, which imagination strives in vain to compass, the soul of man is a nobler work than they all.

Know'st thou th' importance of a soul immortal !
Behold this midnight glory, worlds on worlds !
Amazing pomp ! Redouble this amaze !
Ten thousand add ! Add twice ten thousand more !
Then weigh the whole ! One soul outweighs them all,
And calls th' astonishing magnificence
Of unintelligent creation poor.

L. 19—44. It was mercy to the human race, which required from him even these signal acts of vengeance: for it was in the seed of Abraham, that all families of the earth should be blessed; and therefore in the preservation of that favored race the salvation of all families of the earth was concerned. It seems at first incongruous to hear the overthrow of Pharaoh, Sihon, Og, and the Canaanites, attributed to the mercy of God: and yet we are familiar even in the transactions of this world with one maxim, which solves the incongruity, namely, that the punishment of criminals is an act of real mercy to the community by protecting the innocent, and deterring

the wicked from similar offences. Doubtless the mercy, here spoken of, was not shewn to those, who were the victims of the divine displeasure. To them indeed great forbearance was manifested. The plagues, which fell upon Egypt, would have been mercies to the Egyptians, had they learned obedience from the things, which they suffered; and the descendants of Israel were kept out of their inheritance for some hundred years, until the iniquity of the Canaanites was full, because the Lord was slow to wrath, and reluctant to execute even a predetermined sentence of extermination. But Pharaoh had now attempted to extirpate the people of Israel by directing all their male children to be destroyed, as in a later age Haman, the Amalekite, procured from the king of Persia an order for the destruction of all the Jews in all the provinces of his empire on one day. Therefore the divine mercy interposed even by the execution of vengeance upon the ungodly for the preservation of that peculiar nation, Rom. ix. 4.

L. 45—48. The author of this psalm, adverting to the restoration of his people from Babylon, and to their deliverance from the machinations of Haman, acknowledges, that the mercy of the redeemer was not confined to a few generations, or liable to be exhausted by time.

L. 49—54. The Israelites, though the peculiar, were yet not the exclusive objects of his bounty. The heathen also were preserved by him, and destined moreover to the reversion of that inheritance, of which they were the only present possessors. Therefore in the full view of all these wonders the psalmist calls on all mankind to praise him without any limitation.

PSALM 137.

THIS short psalm tells its own tale too plaintively to need elucidation. It is an expression of faith in the divine promises, attached to Jerusalem, breathed at a distance from that consecrated land; and the deep pathos and solemn melancholy of its tones seem to vibrate at this day on the ear of the reader, as they swell and fall in passing through the willows on the banks of the Euphrates: for, while this psalm is preserved to us, the harp of Zion is not unstrung, nor does it cease to breathe its high notes of sacred hope and sorrow, and to mingle the sentiment of patriotism with that of devotion. The imprecations upon Edom and Babylon are prophetic, and denounce the judgments of God upon all, who oppose his purposes in behalf of his chosen people.

PSALM 138.

L. 1—6. WHEN David had avowed his desire to extend the knowledge of the glory of God to distant nations, and even in the presence of the very idols which they worshipped in his stead, he yet shews, that this was not a mere expression of natural benevolence without reference to the will of the being, whom he sought to honor: for in the first place he offers his tribute of praise, not where natural inclination might prompt him, but before the temple, which he had appointed; and secondly the objects

of his praise are not the general or natural attributes of Deity, but those evangelical qualities,

The love and truth, that mark his ways.

L. 7—9. Although much may be known of God by observation and reasoning, he is only properly known by experience; and none can be said to know him so well as those, who have held communion with him by prayer. It is by persevering in this exercise, and observing the answers to prayer, which are often experienced by the believer in a manner, which he would find it difficult to convey even to a friend, that his breast becomes overspread with a joy, with which no stranger intermeddleth, through the holy ghost, which is given unto him.

L. 10—15. It is by the propagation of the gospel, that the kings of the earth are enlisted under the banners of christianity, and learn to submit their power to the saviour.

L. 16—18. Our ascended lord exercises his sovereignty both over his people, and over his enemies, the characters of both being here portrayed under the distinctive names of the meek and the proud.

L. 19—24. These lines illustrate the constant faith, which David exercised in the divine promises, and exhibit a specimen of that reliance on the faithfulness of the almighty, which is the germ of the life of God in the soul of man.

PSALM 139.

L. 1—9. GOD made us, and therefore understands our make. He knows

Each act we do, each wish we own.

Nay. He even views our thoughts, before we have formed them.

L. 10, 11. We can ourselves guess at the purposes, and sometimes even foretel the conduct of our neighbour on some trying occasion ; which is a faint shadow of that intuition, which our great judge possesses, into the inmost recesses of our souls. But our knowledge even of ourselves is limited, and obscured by prejudice and self-partiality. How then shall we judge aright of the motives, or search out the heart of our neighbour ? It is the exclusive and unapproachable prerogative of the all-knowing to try the heart. Jer. xvii. 9, 10.

L. 12—24. How shall we escape the notice of such a being, from whom there is no concealment, no absence, no flight ?

L. 25—28. Whoever considers attentively his own frame, will read in it abundant evidence of the wisdom of God. So much contrivance, such delicate workmanship, such intricacy in the parts, and yet such simplicity in the whole, it would be absurd to think produced by chance, and impious to ascribe to less than God. Nor are we only wonderfully, but also fearfully made : for every joint, sinew, nerve, and vessel of our body is liable to numberless disorders, which Providence only can avert ; and above all the rest that mysterious harmony and correspondence, which is maintained between two parts of our constitution, which have no affinity or resemblance to each other, the body and the spirit, we can neither aid, nor comprehend, but must owe both its existence and its preservation to the ever-watchful superintendence of the almighty. It is he, that

contrived, and wrought, and preserves it; and, if ever it is deranged or disorganized, there is none, who can restore it, but he.

L. 29—36. With all this experience, as we may call it, in our frame, having been himself both designer, creator, and former of it, we need not wonder, that David should attribute to him a thorough acquaintance with all its parts and properties, and an intimate knowledge of all its acts and movements. But the almighty sovereign not only knows the constitution, of which he was the maker, but takes care for it, deliberates, as it were, for its safety, and guards it from destruction. It occupies the divine counsels, and that in such a manner as to justify the following exclamation.

L. 37—40. The nightly recurrence of sleep seems almost to have been expressly designed to instruct us, how entirely we depend on the protection of our maker. Every instance of our waking from sleep is a proof, that he

compasses our path, our bed.

He indeed takes care of us always. Matt. x. 30.

L. 41—48. Although God takes care of all his children, he will at length withdraw his protection from those, who do not love him, and will eventually preserve the righteous, and slay the wicked : wherefore the psalmist asks with becoming indignation—

‘ Wilt thou not, God, the righteous slay ?

and adds—

‘ Ye men of crime and blood, away !’

One object, which David had in contemplating the intimate acquaintance, which God possessed, with all

the motions and secrets of his heart, was to bring the desires of it into an unison with those of his maker. He wished to

hate Jehovah's foes,

as well as to love those, whom he loved.

L. 49—52. If God knows our hearts, reads our thoughts, and forestals our intentions, we ought to live, as in his presence. Those, who desire to do so, will not shrink from examining themselves. They cannot indeed presume to hope, that they are free from wickedness. But, whatever their wickedness be, they will desire to know, that they may shun it; and, as they subdue more of their in-dwelling sin through the power of his grace, each poor infirmity will be gradually corrected, and they will be led forward by their almighty governor in the only perfect way.

PSALM 140.

L. 1—12. THESE words breathe all through a strong feeling of indignation at the hypocrisy of Doeg and the cruelty of Saul, and express the confidence of David in the power and goodness of Jehovah to deliver him from their malice.

L. 13—29. The faith of David ever rises with the expression of it; and, while he foretels the temporal judgments, which awaited the false accuser and the evil-doer, he is led by that spirit, who guided his thoughts, to predict the rest of the righteous in the eternal presence of God.

PSALM 141.

L. 1—18. THE difference in effect between the reproof of a faithful friend and the invectives of a bitter enemy is here very affectingly and poetically portrayed; and the situation of David during his persecution under Saul was calculated to give point to the sentiment. Being at a distance from the tabernacle, he had cause to pray, that in his involuntary absence from that appointed place of worship his vows might be accepted instead of incense, and his

lifted hands, as th' evening sacrifice.

Being surrounded with ungodly men, he desired the Lord to set a watch at the door of his lips, to preserve him from being betrayed into intemperance.

L. 19—22. This prayer could not have been more exactly answered than it was, when Saul was twice surprised in the cave, and listened with shame to the message of David.

L. 23—30. The contrast between the present condition and future prospects of David is here strikingly represented, and furnishes a true picture of the hope, conflicts, and dependence of a christian.

PSALM 142.

THIS psalm is stated to have been composed by David, when he was with Saul in the cave. The thoughts of it were probably suggested to him there;

and he reduced them afterwards to writing, and sang them to his harp. Whenever it was written, it pleads with great pathos and earnestness for that succour, which God only can bestow.

L. 1—12. While David in these words paints in strong colours the desertion of his neighbours and the cowardice of his friends, he yet takes comfort from the reflection, that his most secret paths were known to the almighty, and that he, before whom he made his supplication, was still

his hope in sorrow and in shame,

L. 13, 14. ‘ I will not be like Saul, who surrounds
‘ himself with ungodly persecutors. My court shall
‘ be the abode of holy people ;

‘ And all thy saints shall to my tent repair.’

PSALM 143.

L. 1—6. THOUGH almighty justice would detect impurity in every man, the faithfulness and truth of Jehovah are pledged to spare the soul, that seeks him.

L. 7—12. David here complains of the cruelty of Saul, who hunted his life, to destroy it.

L. 13—18. The sense of present suffering sends the psalmist back to the times of God’s grace and favour, and excites in him a hunger and thirst after a renewal of his goodness.

L. 19—24. David lifts his soul to God in ardent devotion for a more perfect and special instruction in duty than any written law can give, that he may discern not only the rule, but its application.

L. 25—30. The same prayer becomes here more explicit for the gift of that holy spirit, whose fruits are righteousness and peace, even when violence and war are raging without. Rom. xiv. 17. Eph. v. 9.

L. 31—36. The psalmist desires the blessings of redemption only through the exaltation of

that name supreme,
Which endless life bestows.

Phil. ii. 9, 10. If his petition includes in it the destruction of his enemies, it shews his extreme sensibility to the importance of a salvation, which is unattainable, while conflict and hatred remain. The presence of a murderer, and the imminent danger of our friends and families from his attacks put a stop to the compunctious visitings of mercy; and the most tender-hearted in those circumstances can even take away life. But it is the province of faith to see and feel the truth, though absent, as if it were present, and thus to desire with equal earnestness the abolition of all things, that would hinder the entire fruition of the presence of God, in whose service is the only joy of his servants.

PSALM 144.

L. 1—6. THE psalm begins with a thanksgiving from David for the fulfilment of those promises, which conveyed to him the kingdom over Israel.

L. 7—10. The review of these astonishing mercies leads him to compare the greatness of the gift with the littleness of its object.

L. 11—36. Any overwhelming calamity is likened to a flood of fierce waters, sweeping all before them. The recollection of past deliverances encourages the psalmist to hope for future preservation. Hence with what confidence does he add prayer to prayer, and ask one mercy after another, till he ends in that beautiful exclamation, which concludes the psalm ! Prov. xiv. 34. If there is not a nation upon Earth, which is in all respects happy and blessed, it is, because there is not at present a nation upon Earth, that doeth right, and sinneth not.

PSALM 145.

L. 1—26. THE psalmist acknowledges the universality of the divine goodness, and avows his belief, that God, who had made of one blood all families of the earth, is also loving unto every man, and that his mercy is over all his works. Thus the saints of that day gave thanks to God for the far more extensive mercy, of which we now are partakers, and foreshewed the glory of that kingdom, which, when fully established, will be the most perfect display of the divine glory, yet afforded to men. In the mean time the Lord governs the succession of ages, and dispenses to each the measure and description of grace, which best suits the purposes of his infinite wisdom. The two last of these lines form the beginning of that song of all saints, which is continued to the end of the psalm.

L. 27—40. The object, to which the Lord's government is directed, is to uphold the fallen, and to lift

up those, that are down : and this is too just a description of the human race, fallen in Adam, and sunk by habitual sin to a state, from which none, but the Lord, can recover them ; and therefore the eyes of all, who are sensible of their lost condition, attend upon God, that in due season he may give them the meat, which their hungry souls require, even that bread, which came down from Heaven, and which whoso eateth, shall live for ever.

L. 41—43. In the first line of this concluding triplet David professes, that he himself will

spread Jehovah's name ;

and in the two last, he advises all others to do so.

PSALM 146.

L. 1—8. THE disposition of men to put their trust in princes is strangely contrasted with their reluctance to trust in the prince of princes.

L. 9—14. Jehovah, though he has shewn himself a tender father to all men by inviting them to return to himself, retains a peculiar regard for his ancient people, whom he will ultimately restore to their lost privileges for the fathers' sake. Isa. xlix. 14—16. liv. 4—10. Rom. xi. 29.

L. 15—22. To individuals, Jehovah manifests the varied perfections of his character, even when nations disown him ; and while the Jews labor under a famine of the word of God, and wander, as strangers, in lands, that are not theirs, there are ever and anon some among them, whose eyes he opens, and whom he

enables to rise from their folly, while on the other hand the often repeated schemes of those, who have set up new Messiahs, have been overthrown by that secret providence, which they despise.

L. 23—25. The view of these all-pervading mercies, which rest on distant generations, and are the same yesterday, to-day, and for ever, will call forth especial blessings from the people of Israel, when they shall return with triumph to Zion.

PSALM 147.

L. 1—8. THE predicted restoration of the Jews to Jerusalem after their long dispersion is an event, which depends for its accomplishment on the same power, which has assigned names and number to the stars, determining the laws of their motion, and the periods of their revolutions.

L. 9—12. In the whole history of the Jews, two principles of the divine government are illustrated, that the Lord raises the meek, and that he humbles the ungodly : and they will be still further illustrated hereafter ; for, when he shall restore them to his favour, he will restore not a vainglorious and stiff-necked people, but a meek and humble race, who will acknowledge their sins, and submit to the saviour, whom their fathers crucified.

L. 13—20. The greatness of Jehovah is illustrated by his works of providence, which extend to the beast and to the raven, while yet they are equally manifested in the highest heavens.

L. 21—28. The people of Judah are invited to

praise the redeemer, who preserved their tribe after the captivity of the others, and has continued them a separate people ever since, that they may be qualified in the day of their restoration to make known the reign of Jehovah. In the mean time he, who takes no pleasure in those merely natural endowments, of which nevertheless he is the author, requires his servants to trust his promised grace, and loves all those, who meekly rely on his faithfulness and mercy.

L. 29—40. The power of Jehovah over nature is an illustration of that power, which he exercises in rejecting his rebellious, and recalling his banished people, who at his breath will relent into obedience and faithfulness, as at the same breath ice, frost, and snow dissolve into a trickling stream.

L. 41—45. The work of Jehovah in the government of Israel is more particular and distinguishing not only than his works in nature, but than his works in providence also: for the heathen nations are not blessed with similar interpositions of divine favour ;

nor have they known his ways,

as either the natural Israel did in the days of the psalmist, or as the spiritual Israel do now. The government of the church is a government of special favour, and calls for peculiar praise.

PSALM 148.

THE glory of Jehovah is here shewn first by his works in the heavens, secondly by his works in the earth; and then his name is magnified in a more

especial manner for his peculiar love to Israel, who are his by election and grace.

PSALM 149.

L. 1—6. We have examples in scripture of celebrating the praise of Jehovah in the dance. Ex. xv. 20, 21. Judges xi. 34. 2 Sam. vi. 14, 16. However foreign to our manners this mode of sacred festivity may be, it exhibited more of that rejoicing spirit, which christians are commanded to cherish, than our more solemn religion will admit. Deut. xvi. 11, 14, 15. Rom. xv. 10. Phil. iv. 4. 1 Pet. i. 3, 6, 8.

L. 7, 8. Here is the reason assigned, why the saints should rejoice: and the absence of such joy in the christian church is a lamentable proof, how little way the faith of the gospel has made in it. We should observe however, that meekness is an essential quality in this joy, which does not consist with a lofty estimate of our own attainments.

L. 9—18. The psalm closes with an anticipation of the final triumphs of the gospel, when the joy of salvation shall be full, and the saints inherit the earth. Isa. lx. 18—20. Then shall hallelujahs fill the earth, while the word of God in the mouth of his people will be to the remaining unbelievers, as a two-edged sword, to inflict the penalties of his justice upon their hearts, and to bind them, as it were, in iron chains, under the convictions of an accusing conscience, from which they cannot escape. Captivity, imprisonment, and chains are not unusual metaphors in scripture for that subjection to sin, which is the

inevitable portion of the impenitent. Isa. lxi. 1. John viii. 34. 2 Tim. ii. 26. The prevalence of the gospel in the world will provoke the enmity of unbelievers, and render them still more sinful : and thus will the Lord's purpose be answered,

That in their judgments may be known
What favour to his saints is shewn.

For there can be little doubt from the general tenour of prophecy, that the final glory of the church will be accompanied with judicial visitations of an extraordinary kind upon the wicked, and that, if the saints be not instruments of executing this vengeance, they will at least furnish occasion for the display of it ; in either of which cases the phraseology of holy writ represents them, as doing that, which (it may be) they only declare. Jer. i. 9, 10. Matt. xviii. 18. Although therefore the prophecy of this psalm requires for its fulfilment, that the kings and chiefs of the gentiles shall be depressed and humbled, the language, which foretels that event under figures, borrowed from the victories of the Israelites over the seven nations of Canaan, does not warrant us in expecting, that the church of God will again be employed in the work of extermination, or go forth in a literal sense with

a two-edg'd sword,
On gentile realms to wreak his ire.

The two-edged sword proceeded out of the mouth of the saviour, and was not wielded in his hand ; and it is only by the word of God and the sword of the spirit, that his people will henceforth overthrow all the power and malice of the enemy. 2 Thess. ii. 8.

PSALM 150.

As the first psalm conveys the blessing of God to man, so the last offers the blessing of man to God. It calls on all his intelligent creatures, nay, on all, that have breath, to unite in praising him, to praise him in all places, and upon all occasions, in his sanctuary upon earth, and in his firmament above, for his external acts, and for his essential greatness, to employ all instruments in his service, to call in the aid of music and song, and in short to omit no expedient, by which we may be enabled to perform that most noble act, which can be performed by a creature, the act of giving glory to the God, who made him. AMEN ! HALLELUJAH !

ERRATA.

Page 307, line 16, *for* xxvi. 8—10, *read* xxiv. 3—7.

322, — 21, Psalm li. 21, — l. 21.

359, — 15, John iv. 22, — Luke iv. 22.

361, — 22, patriarchial, — patriarchal.

362, — 27, Isa. vi. 4. — Isa. ii. 4.

